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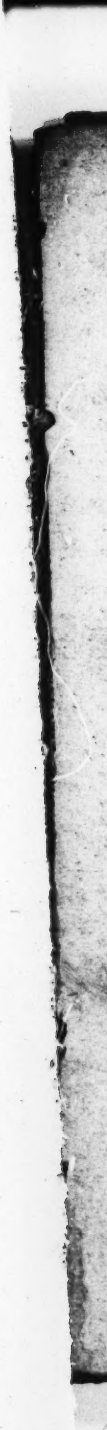
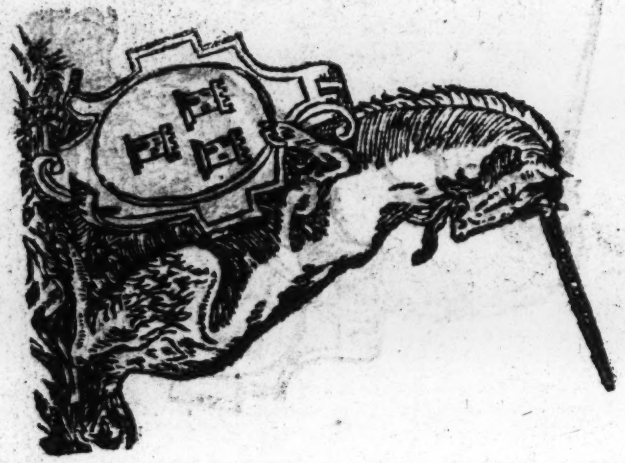




BT. f5, n19

THE OLD ROMAN CATHOLIK,

As at first he was taught by PAUL:

In opposition to

The new Roman Catholik:

As of latter he is taught by the Pope.

The one being Apostolicall, the other Apostaticall.

Described and proven only out of the Epistle of PAUL, TO THE ROMANES.

Wherevnto is added a clear probation, that the same also was the doctrine of the Primitiue Bishops of *Rome*, for the space of fyue hundreth yeats, and aboue; and chiefly of *Gregorie the first*: whom they Surnamed *The Great*.

Discovering to all clearly the Apostasie of that *Church*, from the ancient *Roman Fayth*, and *Puritie* thereof, to the *Noveltie* of *Grosi Heresie* and *Idolatrie*, and sufficient to convince, if not convert any *Papist*, that is not wilfully obdured.

REV. 18. 4.

Come out of her, my people, that ye be not partakers of her sinnes; and that ye receaue not of her plagues.

By W. GUILD, Principall of the kings *Colledge of Old Aberdene*.

Printed in *Aberdene*, by E. Raban, 1649.

BON. ACCORD
Insignia Urbis Aberdonie.

The Epiſtle Dedicatorie,

To the Right Worſhipfull, *and Worthy of all Honour,*

Sr THOMAS BURNET OF LEYES, KNIGHT *BARONET.*

IT is no ſmall admiration to the Profeſſours of the Chriſtian name in common, that the Iewes who haue the Old TESTAMENT amongſt their hands, and dayly therein readeth the Propheſies of the true MESSIAS; but that they may ſee them in every particular long ago fulfilled in IESUS CHRIST, whom they did crucifie, were not that it is playnlie tolde vs, that there is a vaile over

their hearts; and vntill the tyme that this be taken away, and the fulneſs of the Gentiles be brought in, that of the Prophet ſhall be accompliſhed in them; that they ſhal haue eys to ſee, & not ſee, ears to hear, & not hear; and hearts to know, and yet not vnderſtand: Even ſo amongſt theſe agayn, who are called Chriſtians in common. It is no ſmall admiration, in lyke manner, to ſuch who profeſs the Trueth, in the Reformed Churches of EUROPE, that theſe of the *Roman Church*, having both the Old and New Teſtament in their hands, and reading the doctrine contayned therein: Eſpecially in that Epiſtle written of old, by the Apoſtle to the Romanes. But that they may, in lyke manner, clearly ſee how groſly in every poynt of Controverſie between them and vs, they haue ſwerved from that Ancient Trueth delyvered therein, to the *Noveltie* of latter ſprung vp *Errour* quyte controdictor thereto: (whereby, as *Iſaiah* ſpeaketh, [*Chap.* 1. *verſ* 21.] *the faythfull Citie, is become an Harlot.*) Were not, in lyke manner, that there is a vaile over their hearts; and (as is fore propheſied of ſuch;)

ſuch;) That their *Errour* is not only the deceavableneſs of vnrighteouſneſs in them that periſh: but ſuch a ſtrong deluſion, [2. *Theſſ.* 2.] that they are inebriated, or made drunk therewith: And ſo the deluſion being ſtrong, is not eaſily overcome, nor can they be made ſinſible thereof; ſo long as their drunkenneſs is vpon them, more nor *Naball* could be of his treſpaſs agaynſt *David*, (as wyſe *Abigail* well knew,) til his wyne was gone from him. [1. *Sam.* 25.] The ſame being alſo a myſterie of *Iniquitie*; and myſteries not beeing known, (as *David* telleth vs,) till the eyes be opened: [*Pſal.* 119. 18.] Even ſo, no marvell that this myſterie bee not ſeen by deluded ſoulls; altho (as at *Sauls* converſion) the light ſhyne as bright about them, as at noon day: [*Act.* 9.] till lykewyſe the LORD open their eyes, and make the ſcales of their former ignorance and errour, in mercy, to fall off. And, as in curing of *Sauls* blyndneſs, it pleaſed the LORD to vſe the Miniſtrie of a Diſciple *Ananias*, rather than a great Apoſtle: Even ſo, it hath pleaſed the LORD, ſometymes, for curing the blynd-

neſs of poore ſeduced ſoulls, by *Poperie*, to vſe the Miniſtrie of ſome who are but weak inſtruments: That ſo the greater glory may be his own, amongſt whom as one, (as it hath pleaſed GOD before now to haue bleſſed my weak endevours for that end:) So I haue taken the enſuing paynes, to ſee as yet if by HIS BLESSING, I may reclayme but one poore ſoull, to come out of *Babell*, and gayn it to CHRIST; wherein if the ſucceſs bee according to my hearty and charitable deſyre, I ſhall bleſs the LORD, whoſe only work is the bringing back of the ſtrayed ſheep, and converſion of a ſimple ſoull. But, if it be otherwyſe, and that the wilfull ignorant & ſeduced, ſay as their predeceſſours did when the LORD, by His Prophet, [*Ierem.* 6. 20.] did exhort them, to ſtand in the wayes, and ſee, and ask for the old paths, which is the good way, and walk therein, and they ſhould fynd reſt to their ſoulls: But they ſayd, we will not walk therein; then it ſhall bee ſufficient to mee, that my work is with my GOD; altho with *Ieremie* [*chap.* 6. 29.] I may ſay, that the bellowes are burnt, the

the lead is conſumed in the fyre, the founder hath melted in vayn, and they haue proven reprobate ſilver.

Theſe pains then (Sir) which I haue taken herin, I haue dedicated to Your W. as for diverſs other reaſons; ſo for this as a main one, that You haue joined with piety, & the verbal Profeſſion of the Trueth, ſuch Fruits of Charitie, and reall expreſſion of a true Fayth, as is rare, now-a-dayes; In founding three Burſes of Philoſophie in that Univerſitie wherein You had Your breeding, & wherof I haue the Charge; which will tend next to GODS Glory, the Poors Comfort, and enlargement of that Seminarie, to the Eternall Honour; Lykewyſe, and Memory both of You, and of Your Honourable Houſs, whereof You are Head: So that as Your Arms are the Ever-green Holline Leaues, with a blowing Horn, and this Diton, VIRESCIT VULNERE VIRTUS. So ſhall this Your Munificence, ſutablie bee Ever-green and freſh to all ages in memory, and whyle this Houſs ſtandeth, Your Prayſe and Commemoration amongſt Her chief Benefactours, will

ever alowd bee ſounded therein, with this Diton, VIRESCIT MUNERE VIRTUS. Go on, then, Sir, in an Happy Progreſs of Well-doing: And, as You ſow in Righteouſneſs, You ſhall reap in Mercy; Which with the Addition of all Honour and Happineſs here, ſhall be the hearty wiſh of

Your VVorſhips, in all reſpective and affectioned duety.

W. GUILD.

THE EPISTLE,

To the Ingenuous and Impartiall Reader.

IT not without cauſe, that the *Whore of Babylon* ſpoken of in the *Reuelation*, is ſayd to haue *her abominations, and filthineſs of her fornications*, covered in a golden cup; and that the *Beaſt* that ſpeaketh lyke the *Dragon*, the more cunningly to deceaue, taketh vpon *him*, to be horned lyke the Lamb; yet being *his* direct oppoſit. Alſo, That deuouring wolues are fore-told to be found moſt dangerous, when they are in ſheeps cloathing, *Satan* ever that *Prince of Darkneſs*, prevailing moſt when *hee* changeth *himſelf* into an Angell of Light: and fouleſt practiſes being moſt vſually masked, (lyke theſe of *Simeon* and *Leuies*, *Ioabs* and *Iudaſes*,) with fayreſt

Rev. 17.4

Rev. 13. 11.

reſt pretences; which may be ſeen moſt clearly, by all who haue eyes to ſee in the crafty ſeduction of many poor ſouls, going after that *Antichriſt* ſpoken of in the *Reuelatiõ*, as the ſeduced *Iſraelits* did after *Abſolon*, in the ſimplicity of their hearts: being drawn away, and held on in the way of damnable *Errour*, and *groſs Idolatrie*, by this principle and pretence, that *the church can not erre*. And that this infallible *church*, is the *Roman* only: and again, that this *Roman Church*, is that ſame for integrity and ſtability of trueth, which it was in the Apoſtles tyme, (when for her fayth ſhee was famous throughout the whole world,) and in the tymes of their immediate Succeſſours. Which, indeed; if it were ſo, and that the fayth-full Citie had not become an *Harlot*, (as *Iſai.* 1. 20 *Iſaiah* ſpeaketh:) yea, a *mother of harlots*, as *ſhee* is called, *Rev.* 17. 5. It were for any, a ſure and ſhort courſs for reſolution, to know vnto what ſociety, (amidſt ſo many differences,) any ſhould betake themſelues & adhere, as to the only true Church: out of which, there were no Salvation. And in all poynts of Fayth and practiſe of worſhip, without farder heſitation to embrace the breaſts of ſuch

a *Me-*

a *Mother*, and chaſte Spouſe to her Huſband CHRIST, believing and practiſing as ſuch a Church doeth: of whoſe infallibility there were ſo great certaynty and evidence.

But if after due tryall, and impartiall witneſſing, it be clearly found, and no leſs clearly may be ſeen by all, who wilfully, (as it were at noon day,) will not cloſe their eyes agaynſt inforcing light; that *de facto* ſhee hath left that Primitiue Trueth, that either PAUL taught her, or her Primitiue Biſhops Succeſſours to the Apoſtles, for diverſs hundreths of years, did lykewyſe preach and profeſs: and ſo that of *Bethel* the houſs of GOD, ſhe hath become, ſince that tyme *Bethaven*, the houſs of *Vanitie*, *Errour*, and *Idolatrie*; forſaking her firſt loue, and cleaving to *Baall*. I hope, then, that there are none who would not periſh with her, but will leaue her, in ſo farre as ſhe hath left ANCIENT TRUETH, and imbraced the *Noveltie* of after ſucceeding Errour, lyke the ſuper-ſemination of the Tares in the LORDS Field, by that envyouſs man, whyle the Servants were aſleep: and that as our Saviour reduced theſe that were miſled by the *Phareſees* corrupt *Math.* 19 8.

corrupt doctrine; to conſider that which
Iude 3. 4. was *ab initio*, or from the beginning,
Ier. 6. 16. which the Apoſtle calleth that Fayth which was once delivered to the ſaincts: So they will according to the Prophets advyſe, and exhortation, ask for the OLD WAY, which is the GOOD WAY, and walk therein; that they may fynd reſt to their ſoules. That is, ask and try what was the doctrin which was taught from the beginning by PAUL to the Romanes; and to the Church of CHRIST there in His tyme, and the tymes of her next primitiue and ſucceeding Paſtours in theſe poynts controverted, now-adayes: and accordingly adhere thereto, diſclayming all contrary, if they would be accounted true *Roman Catholicks:* that is, the Profeſſours of that Apoſtolicall Trueth & Religion, which was Univerſally then taught to the whole Church of CHRIST in generall, and to the ROMANES at that tyme in particular.

For which end, I haue ſet down in this ſhort Treatiſe, the ſumme of that doctrine collected only out of the Epiſtle of PAUL TO THE ROMANES: as alſo out of the writs of one for all of their ancient Biſhops, beyond all compariſon

pariſon of greateſt account amongſt them, *Pope Gregory the firſt*, for his Pietie and Learning, ſurnamed by them *The Great*; who lived in the ſix hundreth year of CHRIST. To which if they adhere, then they muſt quyte that doctrine of the *Church of Rome*, now-a-dayes: becauſe it is in direct tearms as contrary thereto, as Light to Darkneſs, GOD and *Beliall*; as ſhall bee ſhown here-after.. Or if they wilfully will adhere to that doctrine of the *Romane Church*, now-a-dayes, (which is Apoſtaticall and falſe,) then they muſt quyte that doctrine of the *Church of Rome*, which was taught by PAUL TO THE ROMANES, and by her primitiue Biſhops, (which was Apoſtolicall and true:) For as *Eliah* ſayd to the people of *Iſraell*; *They can not halt between two opinions: If the LORD bee GOD, then follow Him.: But if Baal bee god, then follow him.* Even ſo ſay I; If *Pauls* doctrine be true which he taught the *Church of Rome*, then follow it: but if they will bee that abſurd to think the *Popes doctrine* to be true which he teacheth, and is contrarie to *Paulls*, (as the enſuing particulars proves,) then follow him. For there is no midſt, neither

1. *King.* 18. 21.

ther let them think it ſtrange or improbable, (let bee impoſſible,) that the *Church of Rome*, who pleadeth ſuch infallibilitie, ſhould make *Apoſtaſie*, and fall from the trueth, (as Ieruſalem farre more priviledged and renowned than ſhee, of a faythful citie became a harlot:) elſs, what needed the Apoſtle, *Rom.* 11. 20. to ſet before her eyes the example of the cutting off, of the *Iewiſh Church*, who were the natural branches for their *Apoſtaſie*: and therefore, to exhort her who yet ſtood by fayth, not to be high-mynded, but fear. Which exhortation had bene altogether vnneceſſary, if by her priviledge of infallibility, (which is greateſt high-myndedneſs,) ſhe had no cauſe to fear.

Agayn, what needed him to vſe this fore-warning of her, *verſs* 21. 22. *Behold GODS Goodneſs towards thee, if thou continue: otherwyſe, thou ſhalt be cut off:* which commination alſo had bene vnneceſſary, if ſhee had this priviledge, that ſhee could not erre, but continue. And, therefore, for any *Apoſtaſie* could never be cut off, neither ſhould he haue ſpoken conditionallie, or doubtinglie, after this manner, (if thou continue,) but

but particularlie excepted her as one, that could not but continue in the fayth, and not erre therefra.

Next, if without contradiction it bee evident that both in head and members, ſhee hath erred *de facto*, and fallen from the fayth, by the witneſſing of *Romaniſts* themſelues. It will be much more than evident, that *de jure*, ſhee may erre, and fall from the fayth. But that *de facto* ſhe hath erred, is cleare by theſe few inſtances.

1. *Pope Grègorie the great*, ſpeaking of the title of *Univerſall Biſhop*, he calleth the aſſuming of it by any who-ſo-ever, to bee the aſſuming of a new, prowd, prophane, perveris, and *Antichriſtian* ſtyle; and a name of *Blaſphemie*, which he, nor none of his predeceſſours, would ever aſſume: and that, *In iſto ſceleſto vocabulo conſentire, nihil aliud eſt*, (ſayeth he) *quam fidem perdere*: that is, to conſent to this moſt wicked ſtyle, it is no other thing, than to loſe the Fayth, or make *Apoſtaſie* therefra. But ſo it is, that from *Boniface* the third, his tyme, who by great oppoſition to him by ſundrie, (ſayeth *Platina* the Popes Secretarie,) obtayned from the Emperour *Phocas* to

Greg. l. 4. regiſt. epiſt. 39.

Platina in vita Bonifacii. 3.

be ſtyled ſo, all the latter *Popes* hitherto, haue vſurped the ſame, (the whole latter *Roman Church*, conſenting thereto.) Whence it followeth, That according to *Gregories* own words; *Fidem perdiderunt*; or they haue fallen from the fayth, both the *Pope*, and the Church vnder him.

Agayn, the *Pope*, (as *Pope*,) whom they call the *Virtuall Church*, *de facto* hath erred: *Ergo*, hee and the Church following him, may erre. The Antecedent is proven by the teſtimonie of many famous *Romaniſts* themſelues, as *Nilus*, *Gerſon*, *Almain*, *Alfonſus à Caſtro*: and (which is to be noted,) *Pope Adrian* himſelf, (as *Bellarmine* acknowledgeth, *lib.* 4. *de Pontif. Rom. c.* 2.) The lyke doeth *Cardinall Cuſanus* witneſs, *Ambroſius Catharinus*, *Lyra*, *Eraſmus*, and the Councell of *Baſill:* who in their 34. *Seſſion*, depoſed *Eugenius* the fourth, as hereticall. So did the ſixt *Generall Councell* of *Conſtantinople*, condemne *Pope Honorius*, as a *Monothelite*, (as *Bellarmin* confeſſeth, *lib.* 4. *de Pont. c.* 11.) That *Pope Liberius* alſo, was an *Arrian*; and *Pope Anaſtaſius*, an *Neſtorian*, no man will doubt, (ſayeth *Alfonſus à Caſtro*,) who hath

Card. Cuſ. l. 1. *de Cõcordan: cathol. c.* 15. *Amb. cath in Gal.* 2. *Lyra in Mat.* 16. *Eraſm. in* 1. *Cor.* 7. *Conſil. Baſil. ep. ſynod.* 3. *Alf. à Caſtro, adu. hæreſ. l.* 1. *cap.* 4.

hath read hiſtories: alſo that *Vigilius* was an *Eutychian*, that *Zepherin* was a *Montaniſt*; and that *John* the 23, denyed the Reſurrection, is evident by moſt famous Hiſtories of their own witneſſing.

See the Hiſtorie of the Popes lyues; *Turrecremata, l. 2. de eccleſia, c. 103. Occum part. 1. l. 5. c. 28. Card. Cuſ. concord. cath. l. 2. c. 5.*

2. Lykewyſe, to come to poynts of Doctrine, wherein by their own confeſſion, they haue erred, and departed from the Ancient Fayth: I will inſtance firſt, the *Roman Churches* prohibition of the people to reade the holy Scriptures. And if it be asked, whether in this poynt ſhee hath erred, and departed from the fayth and practiſe of the Primitiue Church? Their own *Biſhop Claudius Eſpencæus*, on *Titus* 2. will tell them, ſaying; It is manyfeſt by the doctrine of the Apoſtle, *Col.* 3. 4. And, by the practiſe of the Church, (ſayeth hee,) that of old the vſe of the Scriptures, was permitted to the people. Here, then, a confeſſed departure from the Ancient Fayth.

3. The *Roman Church* hath decreed, That all publick Prayers and Worſhip, bee in a tongue vnknown to the people. And if it bee asked, Whether herein ſhee hath erred, and departed from the Ancient Fayth? Their own *Cardinall Cajetan*, will tell them, ſaying; By

Cajet. in 1. Cor. 14.

the doctrine of Saynct *Paull*, it is to bee held; that it is farre better for the edifying of the Church, that the publick Prayers which are vttered in the hearing of the people, bee ſayd in a language that is common and known, both to Clergie and people. And, that this was lykewyſe, the practiſe of the Primitiue Church. This both *Lyra* and *Aquinas* teſtifieth. Here then agayn, a confeſſed departure from the Ancient Fayth and practiſe of the Primitiue Church.

Lyra & Aquin. in 1. Cor. 14.

4. The preſent *Roman Church*, teacheth *Invocation of Saynctſ*. And if it be asked, Whether in this they hold the *Ancient Fayth*, taught by the Apoſtles, or hath departed therefra? Their own *Eckius*, *Luthers* great *Antagoniſt*, will tell them, ſaying; Beſydes that we haue nothing hereof in the *Old Teſtament*. In the *New*, lykewyſe, the Apoſtles nor Evangeliſts, neither taught by word, (ſayeth hee,) nor left any ſuch thing by writ, that the Saynctſ departed, ſhould be invocated; nor would the holy Ghoſt by whoſe inſpiration they ſpake, ſuffer them ſo to do, (ſayeth he:) and yet (as *Paull* teſtifieth,) they taught the whole Councell of GOD. Whence it followeth,

Eckii Enchirid. c. 15.

Act. 20. 27.

weth, that the *Invocation of Saynctſ*, is no part thereof: And conſequently, a departure from the *Ancient Catholick* and *Apoſtolicall Fayth*, and practiſe. Iuſtly accurſed by GOD; *For if an Angell from Heaven* (ſayeth the Apoſtle,) *teach any thing beſyde that which wee haue preached vnto you, let him bee accurſed.* *Gal.* 1. 8.

5. The *Church of Rome* now teacheth, That the people ſhould not participate of the conſecrated cup in the Communion. And if it be asked, If herein they follow CHRISTS Inſtitution, or the practiſe of the *Primitiue Church?* Not only doeth their own *Lyra* and *Aquinas* ingenuouſly confeſs, That ſhee hath departed therefra: But alſo the whole *Counſell of Conſtance*, holden *anno* 1414. *Seſs.* 13. confeſſeth clearly, That CHRIST indeed inſtituted this Venerable Sacrament, in both kynds of bread and wyne; and gaue it ſo to His Diſciples. As alſo, that in the *Primitiue Church*, (ſay they) the ſame was receaved by the Faythfull in both kynds. And yet for certayn cauſes, the *Roman Church* hath ordayned the contrary. Here, then, a clear confeſſion of a groſs departing from the *Ancient Fayth*, and practiſe of the *Primitiue Church*. *Lyra in* 1. *Cor.* 11. *Aquin. in Joh.* 6.

6. The

6. The preſent *Roman Church*, teacheth *Tranſſubſtantiation* of the bread into the Body of CHRIST in the Sacrament of the LORDS SUPPER. And if it bee asked, If this bee the *Ancient Catholick*, and *Apoſtolick Fayth*? 1. The Apoſtle [1. *Cor.* 11. 26.] will teach them the contrary; affirming, That after Conſecration, the bread remayneth in ſubſtance: Even when it is eaten. And if next to the Apoſtle, they will heare one of their moſt ancient *Popes*, (whom they ſay *cannot erre*.) *Gelaſius* will tell them playnly, ſaying; tho the Sacrament bee a divyne thing, becauſs therein wee receaue the body and blood of CHRIST; yet the ſubſtance and nature of the bread and wyne ceaſſeth not ſtill to remayn, (ſayeth hee.) And as for the Words of CHRIST, whereby they would proue *Tranſſubſtantiation*, if they will hear the expoſition of them out of their *Popes Canon Law*, it will tell them, ſaying, The Heavenly Sacrament, which truely REPRESENTETH CHRISTS FLESH, is called, CHRISTS BODIE, but improperlie. So that in this mayn poynt, we ſee they haue departed from the *Ancient Fayth*, which

Gelaſ. cõt. Eutychen. de duabus Chriſti naturis.

De Conſecra. diſt. 2. c. 6. 2. hoc eſt, in gloſſa.

which was taught by the Apoſtle, and believed by their own ancient *Popes* and *Canoniſts*.

7. The preſent *Romane Church*, teacheth; That after this lyf, for ſoules of them that are ſaved, there is a fyre of *Purgatorie*. And if it bee asked; If this was the *Ancient Fayth* of the *Catholick Church?* Their own *Fiſher Biſhop of Rochester*, will tell them, That in the *Weſtern* or *Roman Church*, it is but *Sero cognitum*, or lately only known. And as for the *Eaſtern* or *Grecian Church*, even vnto this day, (ſayeth hee,) they never did belieue *Purgatorie*. Here, then, a clear confeſſion that the preſent *Roman Church* holdeth not the *Ancient Fayth* of the *Catholick Church*, *Eaſtern* nor *Weſtern*: but hath ſwerved therefra. *Roffenſis cont. Lutheram, art. 18.*

8. And, if by farder witneſſing, they would be informed of the defection of the *Church of Rome*, by *Fathers*, & others, (a matter indeed wherein they are lyke to *Thomas*, hard of belief,) let *Jerom* teſtifie, what progreſs it had made even in his tyme, (which was a *myſtery of Iniquity*, working even in *Pauls* dayes,) who about the four hundreth year of CHRIST, wryting to *Paulinus*, ſayeth thus; *2. Theſſ. 2. 7.*

Hieron. ad Paulim. in lib. Didymi. de Sp. ſancto præf. tom. 9. ad finẽ.

thus; When I was in *Babylon*, (calling *Rome* ſo,) and lived an inhabitant of that *Purple Whore*, I deſyred, as it were, to prattle ſomewhat of the holy Ghoſt, and to dedicate my work to the *Biſhop* of that Citie, (to wit, *Damaſus:*) and behold the Aſſembly of the *Phariſees*, there cryed me down: amongſt whom there was not any learned Scrybe; but the whole faction of ignorance conſpyred agaynſt mee; as if I had proclaymed ſome Doctrinall Warre agaynſt them, &c. Which words (even vnto admiration,) calling *Rome Babylon, the Scarlet Whore*. The Clergie whereof were a faction of blynd *Phariſees*; who cryed downe all Godly and Learned Men, for advancing themſelues only, and their own credit, would ſeem rather to bee a *Proteſtants* ſpeach of *Rome*, now-a-days, than *Jeroms* words of *Rome* in his tyme.

Fran. Petrarcha, l. 1. epiſt. rerum ſeniliũ. epiſt. amico, cui titulus, calamitatem vrbis Romæ deſcribit.

To whom I wil adjoyn (amongſt many others) but one of latter tymes, that famous *Florentine*, and ſo much extolled *Petrarcha*, who lived in the 1300 year of CHRIST; and who out of experience ſpeaketh thus of *Rome*, wryting to his Freind, ſaying; Behold, now, thou ſeeſt with thyne eyes, & groapeſt with thyne hands

hands what a Citie, this laſt ſpoken of *Babylon* is, hot and burning in *Luſt*, &c. And therafter there thou maiſt ſee a people not only an enemy to CHRIST: but which is worſs, vnder the Banner of Chriſtian Profeſſion, rebelling agaynſt CHRIST, & militating for *Satan*, drunk with the blood of the Members of CHRIST: for what (I pray thee) is not dayly done amongſt theſe enemyes of CHRIST, & the *Phareſees* of our tymes? For do they not here on earth buy and ſell, and make merchandiſe of CHRIST Himſelf; whoſe Name night and day they with high prayſes extoll, whom in His images they cloathe with *Purple* and *Gold*, decketh with precious ſtones; and whom they ſalute and worſhip: and yet they blyndfold (as it were) the ſame CHRIST, as if Hee could not ſee, they crown Him with the thorns of their ill gotten goods: they pollute Him with the ſpittinges of their moſt vnclean mouth; with their viperous mockings they perſecute Him: they pearce Him agayn with the ſpeare of their poyſonable actions: and ſo farre as in them lyeth (ſayeth hee,) mocked, naked, poor, whipped: they draw Him agayn

to

to *Calvarie*: and by a wicked conſpiracie, they crucifie Him over agayn. O, ſhame! O, grief! O, indignitie! Of ſuch men conſiſteh *Rome* this day, as I haue ſayd. Where *Iudas* himſelf ſhall bee admitted, if hee bring with him the thirtie pieces of ſilver, the pryce of blood; and poor CHRIST ſhall be thruſt out of doors: which thing to bee notourlie true, there is no Chriſtian but may know; and yet none lamenteth it, and none revengeth CHRISTS quarrell. And where the head thereof the *Pope*, acteth not (ſayeth he,) the part of an *Apoſtolick*, but of a robber, nor is famous for ſignes of vertue or miracles; but for militarie enſigns, and is ſtored with threatning legions; as if thou wouldeſt think him another *Hannibal*, nor a ſucceſſour of PETER. With which *Petrarcha* notably jumpeth, alſo *Platina* the *Popes* own Secretarie, ſpeaking of the *Popes* and *Romane Clergie*, in the lyf of *Marcellinus*, *Gregory the fourth*, and *Paull the ſecond:* where he ſayeth, That by Envy, Pryde, and Malice, they exercyſed rather Tyrannie, nor the Office of *Prieſthood*, altogether having forgotten Chriſtianitie, and prophaning holy myſterie.

ſterie. And vnto whom I could adjoyn a cloud of mo witneſſes, of their own moſt famous wryters; as *Baptiſta Mantuanus, de calamitatibus temporum*; *Nicolaus Clemangis, de corrupto Eccleſiæ ſtatu*; *Marſilius Patavinus*, in his *Defenſor Pacis*, *Æneas Sylvius*: Afterward, *Pope* by the name of *Pius ſecundus*, in his *Epiſtolæ familiares*; and of late *Claudius Eſpencæus*, a *Spaniſh Biſhop*, and others. But what hath bene adduced, may bee ſufficient to ſuch, who without a prejudice agaynſt Trueth, haue not wedded themſelues ſo to *Errour*, that lyke *Babell* they will not be cured: being ſo inebriated with that bewitching cup of the *Filthineſs* of the *Whores Fornications:* that (as the Apoſtle ſayeth;) *GOD hath ſent them ſtrong deluſion, to beleue a lie; becauſe they would not receaue the loue of the trueth, that they may be ſaved.* 2. *Theſſ.* 2. 10. 11.

But as for others, concerning whom the LORD hath a purpoſe in Mercie, to call out of *Babell*, (as he had to *Abraham*, whom hee called from idolatrous *Vr* of the *Chaldees*,) I doubt not but ſuch (following the *Berean* practiſe,) without prejudice wil yeeld an obedient ear to hear, and heart to beleue that

An-

Ancient Roman Fayth; which they fynd ſo clearly ſet down in Scripture: and, eſpecially, that *Epiſtle written to the Romanes*; that ſo they may bee, truely eſteemed, *Catholick* and *Apoſtolick Romanes*, indeed: and no more followers of that *Beaſt*, horned lyke the LAMB, but who ſpeaketh lyke the *Dragon*, to their own perdition.

And, as for vs, to whom the LORD hath revealed His Trueth, and preſerved from the deceavableneſs of *Errour*, (as the Apoſtle ſpeaketh,) we are bound alwayes to prayſe the LORD; That Hee hath choſen vs from the beginning vnto Salvation, thorow Sanctification of the Spirit, and *Belief of the Trueth*; whereunto He hath called vs by the Goſpell of CHRIST. Of the which Bleſſing, the LORD grant wee may walk worthie, adorning our Profeſſion, by an holy lyff, to the Glory of GOD, good example of others, and the Salvation of our own ſoules, in the day of our account:

AMEN.

The Old Roman Catholik Religion, taught to them by PAULL;

In oppoſition to

The New Roman Catholik Religion, taught them by the Pope.

The one beeing APOSTOLICALL, the other Apoſtaticall.

CHAP. I. OF SCRIPTURE.

SECTION I.

That the Apocrypha books, are not Canonicall Scripture.

ROM. 3. 2. *Vnto them* (to wit, the *Iewes*) *were committed the Oracles of GOD*: That is, (as all expound) the Canonicall Scriptures of the Old Teſtament: which CHRIST comprehendeth only in *Moſes* and the Prophets wrytings, *Luke* 24. 27. of whom *Malachi* was the laſt.

But vnto them were never committed theſe Books, as the Oracles of GOD, or Canonicall Scripture, which are called *Apocrypha:* nor were they ever acknowledged by the *Jewes* to be ſuch: as *Bellarmine* and others confeſſeth; being writtten after *Malachi*, who was the laſt of the Prophets, (as is already ſayd.)

Bellar. l. 1. de Purg. c. 3. §. ad primum.

Therefore, it followeth; That theſe Books are not *Canonick Scripture.*

Hieron. præf. in Proverbia.

Whence it is, That *Jerom* ſayd in his tyme; The Church indeed readeth theſe Books, (ſayeth he,) but receaveth them not amongſt *Canonicall Scriptures.*

2. That people ſhould not be debarred from reading of the Scriptures.

ROM. 15. 4. *What-ſo-ever things were written aforetyme, were written for our inſtruction; that wee through patience, and comfort of the Scriptures, may haue hope.*

Whence it followeth: If the Scriptures were written for the inſtruction of all Chriſtians, and that they may attayn by them to Patience, Comfort, and Hope: that, therefore, for this end, they

they should bee read and peruſed by them.

But ſo it is; That they were written, (as ſayeth this Text,) for that end.

Therefore, for the ſame end they ſhould bee read by GODS people, and peruſed diligently.

Agayn, *Rom.* 1. 7. The Apoſtle directeth his Epiſtle, *To all that bee in Rome,* (ſayeth hee,) *beloved of GOD, called to be Saincts.*

Whence it followeth: If the Apoſtle directeth his Epiſtle, as a part of divyne Scripture, *To all* Chriſtians in common, that were at *Rome.* Therefore, that all ſuch were permitted to reade the ſame; and, conſequently, that no Chriſtian ſhould bee debarred from reading holy Scripture.

Wherefore, (ſayeth *Chryſoſtom,*) ſay not, that it is the part only of religious perſons, to reade the Scriptures; for it is the part of every Chriſtian ſo to do. *Chryſoſt. hom. 2. in Matheū.*

3. That the Authoritie of the Church, is not aboue the Scriptures.

ROM. 11. 32. It is ſayd, That *GOD concluded them all vnder the ſinne of vnbel*

vnbelieff. Whom elſs where,* the Scriptures are ſayd to haue concluded vnder ſinne.

* Gal. 3. 22.

Whence it followeth, That the Authoritie of GOD, and of the Scriptures is all one. Therefore, if GODS Authoritie bee aboue the Church, then the Scriptures Authoritie muſt bee ſo lykewyſe, and not the contrary. And who believeth not GOD ſpeaking in the Scriptures, otherwyſe then for the Authoritie of another. That is, the Churches, hee believeth the Church more than GOD, and ſo believeth not GOD ſimplie for himſelf: but as is ſayd, 1. *John* 5. 10. maketh GOD a liar. Therefore, (ſayeth *Auguſtine*,) being ſure and ſecure of the Trueth of holy Scripture, I will reade the ſame, as being placed in the very higheſt, and moſt heavenly top, or pinnacle of Authoritie.

Aug. tom. 2. Epiſt. 19.

4. That the Scripture is perfect in it ſelf, without vnwritten traditions.

ROM. 15. 4. *Whatſoever thinges were written aforetyme, were written for our inſtruction; that we through Patience and Com-*

Comfort, of the Scriptures, may haue hope.

Whence it followeth; That if the Scripture ſerveth, (as ſayeth the Text,) both for inſtructing in thinges intellectuall, and begetting in vs all ſaving graces; as things morall, and which are able to vphold vs in deepeſt diſtreſſes: as is Patience, Comfort, and Hope. That, therefore, the ſame is perfect, contayning all doctrines in it, needfull to Salvation.

Whence it is, (ſayeth *Auguſtine,*) in theſe places, which are clearly ſet down in Scripture, *All theſe things* are found, which contayn both Fayth and Manners. *Aug. l. 2. de doctr. Chriſtiana, c. 9.*

CHAP. II. Of the CHURCH.

SECTION I.

That the holy Cotholick Church ſpoken of in the Creed, is only of them who are predeſtinated to eternall glory.

ROM. 8. 30. *Moreover, whom Hee did predeſtinate, them alſo He called: and whom He called, them alſo Hee juſtified: and whom Hee*

juſtified, them alſo He glorifi.d.

Whence wee reaſon thus: The holy *Catholik Church* of CHRIST is that which at laſt is to bee glorified: But none are to bee glorified, but the predeſtinate, &c.

Therefore, the predeſtinate only are the holy *Catholik Church* of CHRIST.

Greg. in Cant. 4. Whence it is, That *Pope Gregorie the firſt*, ſayeth well: *The Church is rightlie called a Garden incloſed*, (ſayeth hee;) *becauſe on all ſydes it is fenced with the hedge of Charitie, leſt any reprobate ſhould enter in amongſt the number of the Elect.* And yet for this poynt was *John Huſs* condemned, & burnt, at the *Councell of Conſtance*; becauſe he defyned the True Church of CHRIST, to bee the company of theſe who are predeſtinate & elect vnto Eternall Lyf.

2. That the Church of true Profeſſours, is not alwayes, & to all conſpicuous.

ROM. 11. 2. 3. 4. *Wot ye not what the Scripture ſayeth of Eliah? how hee maketh interceſſion to GOD againſt Iſraell, ſaying; LORD, they haue killed thy Prophets,*

phets, and digged down thyne Altars; and I am left alone; and they ſeek my lyf. But what ſayeth the anſwer of GOD vnto him? I haue reſerved to My Selff ſeven thouſand, who haue not bowed the knee to Baall.

Where wee ſee, that the true Church in *Iſrael* that conſiſted of ſuch a number of true worſhippers, was not viſibly conſpicuous, even to the true Prophet of GOD, let be to her perſecuting enemyes *Ahab* and *Ieſabell*.

Whence it is, That *Auguſtin* ſayeth; *Sometymes the Church lyke the Moon, may be hid and obſcured, that her own very members, may not know one another.* *Aug. de Baptiſma, contr. Donat. l. 6. c. 4.*

3. That true doctrine, is the eſſentiall note of the true Church.

ROM. 16. 17. *Now, I beſeech you, brethren, mark them who cauſe diviſions and offences, contrary to the doctrine which yee haue learned; and avoyd them. For they that are ſuch, ſerue not the LORD IESVS.*

Whence it followeth; If they ſhould bee avoyded as no true ſervants of CHRIST IESUS, or members of His

Church, who teah or practiſe *Contrary to true doctrine*; That on the contrary, theſe, therefore, who teach and practiſe conform to true doctrine, contayned in the Scriptures, are the true ſervants of CHRIST IESUS, and members of His Church: and conſequentlie, that true doctrine, and practiſe in GODS worſhip conform, is the eſſentiall note to know CHRISTS Church thereby. Therefore, there is the true Church, (ſayeth *Jerom*,) where true fayth is, and they are good catholicks only, (ſayeth *Auguſtin*,) who follow the right fayth.

Hieron. in Pſal. 133. Aug. l. de vera Religione, c. 5.

4. That vnity is no note of the true Church, except in the trueth, and profeſſion thereof.

ROM. 15. 5. 6. *Now, the GOD of patience and conſolation grant you to be alyke mynded one towards another, according to CHRIST IESUS; that yee may with one mynd, and one mouth, glorifie GOD.*

Whence it followeth; That the vnitie which the Apoſtle prayeth, that it may be in this Church of *Rome*: and whereby they may bee knowne to bee the true Church

Church of CHRIST, is the Unitie of trueth, according to CHRIST IESUS; being of one mynd in believing, and of one mouth, in profeſſing the ſame, to the glory of GOD.

5. That Multitude is no Note of the True Church.

ROM. 11. 3. 5. *LORD, they haue killed thy Prophets, and digged downe thyne Altars; and I am left alone; and they ſeek my lyf,* &c. *And even ſo at this preſent tyme, alſo, there is but a remnant according to the election of grace,* (ſayeth the Apoſtle.)

Whence it followeth; If at this tyme whereof the Prophet ſpeaketh, in this Church of the *Iewes*, there was ſuch a paucitie of true worſhippers, that *Elias* thought that hee only was left alone, (the multitude having made defection to idolatrie.) And, that at this tyme alſo, whereof the Apoſtle ſpeaketh, in the Chriſtian Church, was but a remnant only according to the election of grace, in compariſon of others. Therefore, it followeth clearly, that multitude is no evident note of the true Church. *Where-*

Hieron. dial. contr. Pelag. l. 3.

fore, (ſayeth *Jerom,*) *the multitude of aſſociates, ſhall no wyſe ſhow thee to bee a Catholik, but rather an Heretick.*

6. That the Church of Rome is not infallible, but may erre.

ROM. 11. 20. *Becauſe of vnbelieff, they were broken off,* (to wit, the *Jewiſh* Church;) *and thou ſtandeſt by fayth: be not highmynded, but fear.*

Whence wee ſee: 1. That any ſuch highmyndedneſs, is forbidden to the *Church of Rome,* as to ſay, that ſhee cannot erre: and 2. Altho for the preſent ſhe ſtood by fayth; yet ſhee is exhorted to fear; leſt ſhee fall from the Fayth. Which exhortatiou, were altogether needleſs, if ſhee could not erre, or fall from the Fayth. And agayn, (ſayeth the Apoſtle.)

Rom. 11. 21. 22. *For if GOD ſpared not the naturall branches, take heed, leſt hee ſpare not thee. Behold therefore, the goodneſs and ſeveritie of GOD: on them which fell, ſeveritie, but towards thee, goodneſs, if thou continue in his goodneſs; otherwyſe thou ſhalt alſo be cut off.*

Whereby

Whereby the Apoſtle ſhoweth, That the Church of *Rome* may fall away from the Trueth, and bee cut off, as well as other Churches: otherwyſe, if ſhee *only* had bene priviledged with infallibility, this exhortation fore-named, and this commination ſubjoyned had bene altogether needleſs: neither ſhould he ſpoken conditionally, thus; *If thou continue:* but particularly excepted her as one that could nor but continue, by reaſon of her infallibilitie, (and of her heads eſpecially.) But on the contrary, hee reaſoneth from the more to the leſs; that if this befell the *Iewiſh Church*, to fall away from the Trueth, and be cut off, being the naturall branch; much more may this befall *Rome*; being the wyld oliue only, as indeed *de facto*, it hath proved ſo.

7. That ſeparation from an hereticall church, (as Rome,) is no ſciſme; but a commanded duetie.

ROM. 16. 17. *Now, I beſeech you, brethren, mark them who cauſe diviſions and offences, contrary to the doctrine*

which yee haue receaved, and avoyd them.

Whence it followeth; That if (according to the Apoſtles command,) wee ſhould avoyd them, who do contrary to the Apoſtles doctrine, and ſeparate our ſelues from them, as it is ſayd of *Myſticall Babylon*, come out of her my people. That, therefore, this avoyding of ſuch, and ſeparation from them is no ſchiſm; but obedience to Divyne Precept, and duetie commanded. *Wherefore,* (ſayeth *Ambroſe*;) *If any Church reject the Fayth, and retayn not the foundamentall poynts of Apoſtolick Doctrine, ſhee is altogether to be forſaken.*

Rev. 18. 4

Ambr. in Lucam, lib. 6. *c.* 9.

CHAP. III. Of the Head of the Church.

SECTION I.

That CHRIST IESUS allanerly is the only Head of the Church and Husband thereof in lyke manner, and no Pope at all.

ROM. 12. 5. *So we being many, are one body in CHRIST; and every one, members one of another.*

Whence

Whence it followeth; That if all are but Fellow-members only of CHRISTS mysticall body: Therefore, that none is head of that body, but Himself allanerly.

Wherefore, (sayth one of their *Popes*, *Gregorie* the first; *It is satanicall pryde by an arrogant title of head so to subject all CHRISTS Members to one man, which cohereth to one head CHRIST JESUS allanerlie.* And agayn sayth th' Apostle; *Rom.* 7. 4. *Wherefore, my brethren, ye also are become dead to the law, by the body of CHRIST, that ye should be married to another; even to Him who is raysed from the dead.* *Greg. l.4. ep. 36. & 38.*

Whence it followeth; That if we be dead to the law, that we should be married to CHRIST: therefore, that CHRIST only is the Husband of His Church, as the same Apostle showeth, *Ephes.* 5. 23. Whrefore, (sayth *Bernard*, to *Pope Eugenius*,) *call not CHRISTS beloved Spouse, thyne, but His Spouse; thou challenging nothing as proper to thee over her.* *Bernard. epist. 237.*

2. That the Pope, as Bishop of Rome, is not Peters Suc-

ceſſour: and ſo thereby can neither claym infallibilitie, nor the power of the keyes.

ROM. 11. 13. *For I ſpeak to you, Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie my office.*

Whence we reaſon thus: If *Paull* was properly the Apoſtle of the *Gentiles*, or *uncircumciſion*, as *Peter* was of the *Jewes* and *circumciſion:* as elſs where he ſayeth, *Gal. 2. 7. When they ſaw that the Goſpell of the uncircumciſion was committed unto me,* (ſayeth *Paull,*) *as the Goſpell of circumciſion, was committed to Peter.* Hence, (I ſay,) it will clearly follow, That *Rome,* (the *Biſhop* thereof,) was within *Pauls* Charge; and that can nowyſe claym, to be *Peters* ſucceſſour there; or any infallibilitie by his chair, nor power of the keyes, (as they alleadge,) given to him only: But rather that he is *Pauls* ſucceſſour, (as indeed he is in his firſt condition: to wit, Before his converſion, when he was a cruell perſecuter of the Church of CHRIST.)

Wherefore, the very *Rhemiſts* themſelues ſpeak ſo on this place; *It is playn by this*

by this place and others, (say they,) *that to them;* (to wit, *Peter* and *Paull,*) *as the most renowned Apostles the charge of all nations was given, as divyded into two parts:* that is, *Jewes* and *Gentiles.*

3. That the Pope ought to bee subject to the Civill Magistrate; without exemption, and all his inferiour Clergie.

ROM. 13. 1. 2. *Let every Soull be subject to the higher powers,* &c.

Whence it followeth, If every soull ought to be subject to the higher powrs: to wit, Magistracie, as the Apostle there showeth: Therefore, also the *Pope,* and his inferiour *Clergie.*

Wherefore, thus sayeth *Chrysostom* on this same *Text*; *Let every soull bee subject to the higheer powers, altho thou bee an Apostle,* (sayeth he;) *altho an Evangelist, altho a Prophet; or who-so-ever thou bee: For Pietie or Religion subverteth not this subjection.* Therefore also thus concludeth *Bernard, from this Universalitie, who-so-ever would exempt any,* (sayeth hee,) *he seeketh to deceave.* *Bernard. epist. 42.*

CHAP. IV. Of the Churches right worſhip.

SECTION I.

That GOD only is to bee invocated, and neither Saynct nor Angell.

ROM. 10. 14. *How ſhall they call on Him, in whom they haue not believed?*

But to ſubſume; We muſt believe only in GOD, as theſe Scriptures teach vs, *John* 14. 1. *Jer.* 17. 5. Therefore, it followeth; That we muſt incall vpon GOD only.

Hence it is, That their own *Maſter of Sentences, Lombard*, on this *Text*, *ſayth, *We believe Peter and Paull*, (ſayeth he,) *but not in Peter nor Paull.* Wherefore, if wee may not believe in them, wee conclude rightly; Therefore, wee may not incall vpon them. Agayn.

*Rom.4.3

Rom. 8. 15. *For yee haue not receaved the ſpirit of bondage, agayn to fear,* (ſayeth the Apoſtle;) *but yee haue receaved the ſpirit of adoption, whereby wee cry, Abba, Father.*

Where

Where we ſee, That being GODS adopted children, wee are exhorted not to fear, (as if wee were going only before a king, or judge;) but to go to Him as a loving Father, with confidence to be heard, (as our Saviour ſhoweth vs;) and that His Spirit in our hearts, teacheth vs to cry, or incall vpon Him, as a Father, and vpon none other. Agayn.

Rom. 8. 27. *He that ſearcheth the heart, knoweth the mynd of the ſpirit,* (ſayeth the Apoſtle.)

Whence it followeth; That He muſt be the ſearcher of the heart, and know the ſinceritie of Prayer; on whom wee muſt incall: ſeeing oftentymes neither are our diſtreſſes viſible, nor our prayers vocall. But ſo it is, That to ſearch the heart, is GODS only prerogatiue, as we haue it, 2. *Chron.* 6. 30. Therefore, it followeth, That GOD only is to bee incalled vpon; and neither Saynct nor Angell.

Wherefore, ſayeth *Auguſtine*, (ſpeaking of the practiſe of the Church in his tyme,) *the names of the Saynctſ or Martyrs, are in their own order,* (ſayeth hee) *rehearſed amongſt vs; but not invocated by vs.* *Aug. lib. 22. de Civit. DEI. cap. 10.*

2. That

2. That in Heaven CHRIST only is our Mediatour or Intercessour for vs.

ROM. 8. 34. *It is CHRIST that died, yea, rather that is risen agayn; who is even at the Right Hand of GOD, and maketh intercession for vs.*

Whence it followeth; Seing that He who maketh intercession for vs, is He that died for vs, and is risen agayn; and now sitteth at the Right Hand of GOD: and that none hath done this, but CHRIST only for vs.

Therefore; That CHRIST only is
1. *Tim.* 2. 5. our intercessour; which more expresly the same Apostle elsewhere showeth, saying; *That, as there is but one GOD, (and not many:) So also, there is but one Mediatour between GOD and Man,* (sayeth hee;) *even the Man CHRIST IESVS.* And therefore, not many. For as the word, *One GOD*, excludeth all other gods beside: So doeth the word, *One Mediatour*, exclude all other mediatours beside.

August. Tom. 7. Wherefore, (sayeth *Augustine;*) *As for all Christian men, they commend each other,*

ther, in their Prayers to GOD: But He for whom no man prayeth; but He Himself for all men, this is the only and true Mediatour CHRIST JESUS. *contra Epist. Parmen. lib. 2. cap. 8.*

3. That all Images made to represent GOD, are heathnish, and idolatrous.

ROM. 1. 23. *They changed the glory of the incorruptible GOD, into an image, made lyke to corruptible man,* (sayth the Apostle of the idolatrie of the heathen *Gentiles.*)

But so it is, That the *Papists* do the same, whyle as they represent GOD the Father, by an old gray haired man, &c. Therefore, they are guilty of the lyke idolatrie.

Whence it is, That *Augustine* giveth this as the reason; Why it is not lawfull for any Christian to make any such Image of GOD: *Lest we fall into that same Sacriledge,* (sayeth hee,) *whereby the Apostle maketh them execrable; who change the glorie of the incorruptible GOD, into the similitude of a corruptible man.* *Aug. de Fide, & Symbolo, cap. 7.*

4. That

4. That to bow the knee to any Image, or any other creatures, in a religious act, is meer and groſs idolatry.

ROM. 11. 4. *But what ſayeth the anſwer of GOD to him?* (to wit, *Eliah,*) *I haue reſerved to my ſelf ſeven thouſand, who haue not bowed the knee to the image of Baal.*

Where wee ſee, That the bowing of the knee to an image, is counted idolatrie. And, therefore, all ſuch bowing before, or to any image what-ſo-ever, is expreſsly forbidden in the Word of GOD.

Exod. 20. 5. *Levit.* 26. 1.

Rom. 14. 11. *For it is written, Every knee ſhall bow to Mee, and every tongue ſhall confeſs to GOD:* To wit, in the act of religious worſhip, and the religious bowing of the knee, is as proper to GOD only; as the confeſſing of ſinnes to Him, for pardon.

Wherefore, (ſayeth *Theodoret*;) *The LORD ſhoweth here, that both are impious: (to wit, to make an image to repreſent GOD thereby, & to bow down, or worſhip it;) Seing he ſaith, Thou ſhalt not bow down before them, nor worſhip them.*

Theod. in Exod. 20. 5. *vt citatur in Catena Lipomani.*

5. That

5. That the ſort of religious worſhip, which the Papiſts call, DULIA, or SERVICE, is due to GOD only; and to no creature.

ROM. 1. 25. Speaking of the heathen their idolatrie, the Apoſtle ſayeth; *Who changed the Trueth of GOD into a lie, and worſhipped and ſerved the creature*, &c.

Where we ſee; That the religious ſervice, which they gaue to the creature, is counted a doctrine of lies; and the practiſe thereof, groſſeſt idolatrie. And therefore, the ſame doctrine and practiſe amongſt the *Papiſts*, of giving religious ſervice to creatures, muſt bee counted in lyke manner, the ſame ſinne: to wit, a doctrine of lies, and practiſe of idolatrie; contrary to which the Apoſtle teacheth, ſaying;

Rom. 1. 9. *For GOD is my witneſs, whom I ſerue with my ſpirit, in the Goſpell of His Sonne, that without ceaſſing, I make mention alwayes of you in my prayers.*

Where wee ſee; That this religious *Service*, is given by the Apoſtle vnto

GOD allanerly. Which hee challengeth frequently, as an idolatrous act, when it was given to any other, saying to the *Galations*, before their conversion, *when they knew not GOD, that they did service to them which by nature were no gods.*

Gal. 4. 8.

And thereby implying; That no religious service is to be done, but to Him only who is the true GOD allanerly. Wherefore; (sayeth *Augustine*,) *Let religious service tye you to the Omnipotent God only.* And so, to no saint or creature.

Aug. de vera relig. c. 55.

CHAP. V. Of the Churches True Doctrine.

SECTION I.

That Concupiscence in the regenerate, is sinne properly, and not improperly only, (as the Councell of Trent hath decreed,) becauſe it commeth of sinne, and inclyneth to sinne.

ROM. 7. 7. *Nay, I had not known sinne, but by the Law: for I had not known*

known concupiſcence, except the Law had ſayd, Thou ſhalt not covet. See alſo, *verſ* 17. and 23. Alſo, *Rō.* 5. 12. 19

Whence we reaſon thus: That which expreſsly is forbidden by the law, and is properly a tranſgreſſion thereof, is ſinne properly; and ſo called by the Apoſtle, even in himſelf being regenerated, as *verſ* 17. But ſuch is concupiſcence in the regenerate.

Therefore it is ſinne properly. Wherefore, (ſayeth *Auguſtine,*) *Concupiſcence of the fleſh agaynſt which the good ſpirit warreth, is ſinne; becauſe it rebelleth agaynſt the law of the mynd;* (whereof the Apoſtle ſpeaketh, *Rom.* 7. 23.) *Aug. cont. Julian. pelag. lib.* 5. *cap.* 3.

2. That all Sinnes, are Mortall, by Nature; and no Sinne veniall.

ROM. 6. 23. *For the wages of ſinne, is death.*

Whence wee reaſon thus: What deſerveth death, as the wages thereof, is mortall. But ſinne deſerveth death, as the wages thereof: if it bee once ſinne by the nature thereof, (of what-ſo-ever ſort, or degree it be,) as the Apoſtle affirmeth. Therefore, the ſame is mortall.

Hier. in Galat. 5. Wherefore, (ſayth *Ierom*,) *Theſe which we think to be ſmalleſt ſinnes, do exclude vs from the kingdom of* GOD.

3. That the Virgin Marie was not conceaved without ſinne.

ROM. 5. 12. *Wherefore, as by one man ſinne entered into the world, and death by ſinne: and ſo death paſſed vpon all men, for that all haue ſinned.*

Where we ſee; That of all man-kynd procreate by ordinary generation, none are excepted from being free of originall ſinne: and therefore, neither the Virgin *Marie*. Wherefore, (ſayeth *Bernard*,) *Shee can not be free, except one would ſay, That ſhee was conceaved of the Holy Ghoſt, and not of man, and ſo we ſhould attribute as much to the Mother, as to the Sonne. But this were not to honour the Mother*, (ſayeth hee,) *but to diſhonour her.* And, therefore, hee concludeth thus, ſaying; *Therefore, our LORD IESVS alone is ſuch, being conceaved of the Holy Ghoſt; and becauſe he was holy even before his conception.*

Bern. epiſt. 174.

4. The

4. That our Election is neither for our fore-ſeen fayth, or good works.

ROM. 9.15. *For He ſayeth to Moſes; I will haue mercie, on whom I will haue mercie; and I will haue compaſſion, on whom I will haue compaſſion: ſo that it is not of him that willeth nor of him that runneth; but of GOD that ſhoweth mercie.*

Whence it followeth; If the LORDS Election of vs be ſo free, that there is no reaſon to be given thereof, on our part; but only His own free grace, and good-will: becauſe it pleaſeth Him to haue compaſſion, and ſhow mercie vpon vs. Therefore, that there is no fore-ſeen fayth or works, on our part, that is the cauſe thereof. Wherefore, (ſayeth *Fulgentius,*) *If the cauſe be asked of the Predeſtination of the godly, there is none other; but the only free mercie of GOD to be found.* *Fulgent. lib. 1. ad Minimum, f. 10.*

5. That there are no fore-going preparations in vs naturallie, vnto our effectuall cal-

ling by grace, as merits of congruitie.

ROM. 8. 7. *For the carnall mynd, is eninimitie agaynſt GOD; for it is not ſubject to the law of GOD, neither indeed can bee.*

Whence it followeth; If the carnall mynd of the vnregenerate man bee ſuch an eninimitie, how can it prepare it ſelf to GODS calling, to which it is eninimitie, or fit it ſelf to be ſubject to the law of GOD; to which it is ſo repugnant, That it can not be ſubject? or what foregoing preparations in him were, (I pray you,) to this ſame Apoſtles converſion? *Act.* 9. 1. 2. *Wherefore,* (ſayeth *Fulgentius,*) *the elect, GOD preventeth with grace, being otherwyſe altogether vnworthy of mercie.*

Fulg. l. 1. *ad Monimum, f.* 5.

6. That the firſt converſion of a ſinner, is a work only of GODS meer grace; and not partly flowing from mans Free-will.

ROM.

ROM. 7. 18. *For I know that in mee, that is, in my fleſh,* (or vnregenerate part,) *there dwelleth no good thing,* and if no good thing.

Then it followeth; That in the vnregenerate and carnall man, there is no inclination of his will, to bee ſubject or obey GODS will; becauſe as is ſayd, *The carnall mynd, is enimitie agaynſt GOD, and is not ſubject to the law of GOD, nor indeed can be, till GOD work in vs,* (as the Apoſtle ſpeaketh elſe-where;) *Both to will, and to do.* *Phil.2.13*

Wherefore, (ſayeth *Bernard,*) *they are not my words, but the Apoſtles, that any good that can bee, whether to think, or to will; or to do the good which hee willeth, hee aſcryveth all to GOD, and no wyſe to his own free-will.* *Bern. tract. de gra.& lib. arb.* near the end.

7. That wee are not juſtified before GOD by works, or anie inherent Righteouſneſs in vs; but of GODS free Grace, and by Fayth onlie.

ROM. 3. 24. *Being juſtified freely by His Grace, thorow the redemption that*

is in JESUS CHRIST. *Rom.* 11.6. *And if by Grace, then it is no more of works: otherwyſe grace were no more grace,* &c. *Rom.* 3.27. *Where is boaſting then? It is excluded. By what law? Of works? Nay, but by the law of fayth. Rom.* 3.20. *Therefore, by the deeds of the law, ſhall no fleſh be juſtified in His ſight. Rom.* 3.28. *Wherefore, wee conclude,* (ſayeth the Apoſtle,) *that a man is juſtified by fayth, without the deeds of the law.*

Behold, then, here by this deduction of the Apoſtle, and his concluſion in end: That the poynt is clear, that wee are not juſtified by works, but of grace, and by fayth only.

Whence it is, that thus ſayeth *Ambroſe; This is my good, that we are not juſtified by works: Therefore, I haue not whereof to glorie in my works. And therefore, I will glorie in* CHRIST. *I will not glorie then that I am righteous; but that I am redeemed: and not that I want ſinne, but that my ſinnes are forgiven mee,* &c.

Amb. l. 1. *de Jacob. & vita beata, c.* 6.

8. That Fayth is a ſure Confidence in GOD, and a full perſwaſion of the performance

mance of His Promiſes; and not an vncertayn conjecture.

ROM. 4. 12. *Walk in the ſteps of that fayth of our father Abraham, which he had being yet vncircumciſed.* And what a fayth this was the Apoſtle ſubioyneth, ſaying;

Rom. 4. 20. 21. *He ſtaggered not at the promiſe of GOD, through vnbelief; but was ſtrong in fayth, giving glorie to GOD: being fully perſwaded, that what Hee had promiſed, Hee was able to perform.*

Whence it followeth; That the nature of a true and ſaving Fayth; where vnto we are exhorted, after the example of the godly before vs, is not an vncertayn conjecture, or probable opinion only; but a full perſwaſion, without ſtaggering, or doubting; (which the Apoſtle calleth *vnbelief*, as contrary to fayth:) and which full perſwaſion of the performance of GODS Promiſes, to a penitent believer, is ſo farre from ſinfull preſumption, whereby GOD is offeuded: That on the contrary, the Apoſtle declareth, that GOD is thereby

glorified, and acknowledged true in His Promiſes. And that on the other ſyde, doubting of the performance of GODS Promiſes to vs, is rather preſumption: for thereby wee make GOD a liar.

Wherefore *Auguſtin* ſpeaking of this perſwaſion, ſayeth; *Neither is this preſumption, but fayth,* (ſayeth hee,) *for to tell what thou haſt gotten, is no preſumption, but devotion.*

Aug. Serm. 20. de Verbis DOMINI.

9. That the godly, therefore, may be aſſured of their Salvation; and ſhonld not doubt thereof, (as Romaniſts teach them to do.) Howſo-ever thorow infirmitie they may ſo often tymes.

ROM. 8. 16. *The ſpirit it ſelf beareth witneſs, with our ſpirit, that wee are the children of GOD.* (The Apoſtle ſpeaking here not of extraordinanary revelation, but of GODS ordinary dealing with His Saynds.)

Whence it followeth; If the Spirit of GOD witneſs, to our ſoul or ſpirit, that we are GODS children; then hee witneſſeth,

neſſeth, that we are heirs of Salvation: and conſequently, if he witneſs this, we ſhould belieue his witneſſing; and reſt aſſured of the certainty thereof: becauſe Hee is true. Which is not preſumption, (as *Papiſts* teach,) but (as hath bene ſayd,) it is rather preſumption, to doubt of the Trueth of this witneſſing of the Spirit. Agayn.

Rom. 8. 38. *I am perſwaded,* (ſayeth PAULL,) *that neither Death, nor Lyf, nor Principalities, nor Powers,* &c. *ſhall bee able to ſeparate* (not mee an Apoſtle, but) *vs,* (ſpeaking of all the Godlie,) from the Loue of GOD, which is in CHRIST IESUS, our LORD.

Remark, then; The Apoſtles full perſwaſion of his own ſalvation, and of all the Godlies; without any doubting, or ſtaggering, in his fayth. And yet, (I hope,) no man will call this Perſwaſion, Preſumption in the Apoſtle *Paul.*

10. That no implicite Fayth doeth ſaue.

ROM. 10. 9. *If thou ſhalt confeſs with thy mouth, the LORD IESUS, and ſhal belieue in thy heart, that GOD hath*

hath rayſed Him from the dead, thou ſhalt bee ſaved, &c.

Whence it followeth; Seing we muſt believe with the heart, and confeſs with the mouth, the expreſs Articles of the Chriſtian fayth: Eſpecially CHRISTS Death, and Reſurrection, if we muſt be ſaved. Therefore, what we believe, we muſt diſtinctly know, and not rely on an implicite fayth, to be ſaved thereby.

11. That no man can perfectlie keep GODS Commandements; let bee to Supererogate.

ROM. 7. 13. *But I ſee another law in my members, warring agaynſt the law of my mynd; and bringing mee into captivitie, to the law of ſinne, which is in my members. O miſerable man then, that I am; Who ſhall deliver mee from this bodie of death?*

Whence it followeth, That if ſo great an Apoſtle, could not perfectly keep GODS Law, and ſo be free of ſinne; Then, what is hee, that can claym to a greater then Apoſtolicall Perfection?

Where-

Wherefore, (ſayth *Ierom*,) *If thou canſt ſhow mee but a man who hath fulfilled the Commandements; Then thou mayeſt ſhow mee a man, that needeth not GODS mercy.* *Hier. l. 3. adverſus Pelag.*

12. That our good works, are not meritorious, of Eternall Lyff.

ROM. 6. 23. *For the wages of ſinne, is death: But Lyff Eternall, is the free gift of GOD, through IESUS CHRIST, our LORD.*

Where wee ſee; That death is called the wages of ſinne; becauſe merited thereby. But ſo is not lyff everlaſting called, the wages of righteouſneſs: But the free gift of GOD, that *thereby,* (ſayeth *Auguſtine,*) *wee may underſtand, that it is not for our merits; but according to His own Mercy; that GOD bringeth vs to Eternall Lyff.* Agayn. *Aug. de gra. & lib. arb. c. 9.*

Rom. 8. 18. For I reckon, that the ſufferings of this preſent tyme, are not worthy to bee compared with the glory which ſhall bee revealed in vs.

Whence it followeth; That if the vehie ſufferinges of Martyrs, meriteth not Eternall Lyff: Much leſs can the actions

Bern. ſerm. 1. in annunc. Beatæ Mariæ.

of the Godlyeſt merit the ſame. Agreeable wherevnto, (ſayeth *Bernard,*) *wee know that the ſufferings of this tyme, are not worthy to bee compared with the future glorie: No, not if one did ſuſtayn them all, for the merits of men, are not ſuch; that for them Eternall Lyff, ſhould bee due of right,* (ſayeth hee,) *or GOD ſhould do any injurie, if Hee did not giue it.* †

† Mark this, to be cloſe cõtrarie to the *Rhemiſts*, on *Heb.6.10*

13. That there are no Penall Satisfactorie works, in this lyff.

ROM. 5. 1. *Therefore being juſtified by fayth, wee haue peace with GOD, through our LORD IESVS CHRIST.*

Whence it followeth; If in juſtification, our peace bee made with GOD, through the perfect ſatisfactory ſufferings of our LORD IESUS CHRIST: that therefore, there is no place left for any penall or ſatisfactory works, on our part, to procure the ſame.

Ambr. in Pſal. 118. Serm. 20. Bern. de verbis, lib. Iob. in ſex.

Wherefore, *by what payns, and what faſtinges can wee waſh away our Sinnes?* (ſayeth *Ambroſe:*) *for the only paynfull ſuffering of the ſecond Adam,* (ſayeth *Bernard,*) *purgeth them, whom the only ſinne of the firſt defyled.*

14. That

14. That there are no ſatisfactory ſuffrings to GODS juſtice for our ſinnes, in, or after this lyff, ſuſtayned by any.

ROM. 5. 10. *For, if wee were reconciled to GOD, by the death of His Sonne; much more being reconciled wee ſhall bee ſaved by His Lyff.*

Whence wee reaſon thus: GODS Loue is no leſs to vs, being reconciled to Him, by the death of His Sonne, then when wee were enemies and vnreconciled, but rather greater. But when wee were enemies, Hee reconciled vs to Himſelff, by the Death of His Sonne, perfectlye ſaving vs; both from the guilt of ſinne here, and all Satisfactorie puniſhment for the ſame here, or hereafter; as the Apoſtle teſtifieth, *Heb.* 7. 25. and 10. 14.

Therefore, being reconciled; much more ſhall Hee perfectly ſaue vs; both from the guilt of ſinne here, and all Satisfactorie puniſhment what-ſo-ever, that it deſerveth here, or here-after: Elſs, CHRIST could not bee to vs a perfect Saviour: But wee, in part, (by our ſatiſ-

factorie ſufferings here, and in purgatorie,) ſhould be ſaviours to our ſelues.

Aug. Serm. 37. de verbis DOMINI. *Durand.* cited by *Bellar. l. 1 de indulg. cap. 4. §. tertia.*

Wherefore, (ſayeth AUGUSTINE,) *CHRIST by vndergoing the puniſhment, and not the guilt, hath abrogated both the puniſhment, & the guilt, & the ſufferings of CHRIST, being of an infinit value, to joyn therefore the ſufferinges of the Godly thereto, is altogether ſuperfluous,* (ſayeth DURANDUS.)

15. That the Saynts can not totally nor finally fall away.

ROM. 8. 35. *Who ſhall ſeparate vs from the Loue of CHRIST? Shall Tribulation, or Diſtreſs, or Perſecution?* &c. Agayn.

ROM. 11. 29. *For the gifts and calling of GOD, are without repentance.*

Whence it followeth; If nothing can ſeparate the Godly, from the Loue of CHRIST, (ſeing whom Hee loveth, Hee loveth to the end, *John* 13. 1.) and that His ſaving gifts, and effectuall calling, are without repentance. Therefore, it is impoſſible that ſuch totally & finally can fall away, or periſh. Wherefore, (ſayeth AUGUST

AUGUSTINE,) *this thing* GOD *hath promiſed, ſaying; I will put My Fear into their hearts; that they ſhall not depart from Mee, which what other thing is it: But My Fear ſhall bee ſo great, which I will put into their hearts, that they ſhall conſtantly adhere to Mee.*

Aug. tom. 7. de bono perſever. cap. 2.

16. That no Meats are to bee abſtayned from, for Conſcience ſake.

ROM. 14. 3. *Let not him that eateth, deſpyſe him that eateth not; and let not him that eateth not, judge him not that eateth.* And agayn, *verſ* 14. and 17. *For, I know, and am perſwaded,* (ſayeth th'Apoſtle,) *by the* LORD JESUS, *that there is nothing vnclean of it ſelf; but to him that eſteemeth any thing to bee vnclean, to him it is vnclean. And, the Kingdom of* GOD, *is not meat and drink; but righteouſneſs, & peace, and joy in the holy Ghoſt.*

If, therefore, one ſhould not judge, nor deſpyſe another, for eating any ſort of meat, becauſe nothing of it ſelf is vnclean; and that the Kingdom of GOD conſiſteth not in the lyke.

Therefore, it followeth, That the

commanding to abſtayn from meats, for conſcience ſake, is an overthrowing of Chriſtian libertie; and contrarie to the APOSTLES Doctrine. And, therefore, may juſtly be called *Antichriſtian*; or, as the Apoſtle calleth it, 1. *Tim.* 4. 1. 2. *a doctrine of divils, and ſpeaking lies in hypocriſie: For every creature of GOD, is good,* (ſayeth hee,) *and nothing is to bee refuſed, if it be receaved with thanks-giving.*

Aug. lib. 16. de Civit. DEI, cap. 37.

Wherefore, (ſayeth *Augnſtine,*) *wee learn that in eating, it is not in the ſort of meat; but in the immoderate gluttonie, that any man is to bee blamed.*

CHAP. VI. Of the SACRAMENTS.

SECTION I.

That SACRAMENTS conferre not grace on the receavers, *ex opere operato.*

ROM. 4. 11. *And hee* (to wit, *Abraham,*) *receavedthe ſigne of circumciſion, a ſeal of the righteouſneſs of the fayth which hee had, yet being vncircumciſed.*

Whereby

Whereby wee ſee, That this is the nature of Sacraments: to wit, That they are ſigns for repreſentation, and ſeals for Confirming, or Obſignation. And as ſeals conferre not the gift vpon any, which they ſerue to confirm: Even ſo Sacraments *ex opere operato*, or by the meer receaving, conferreth not grace, or ſalvation on any, but only GOD, who is the giver of all grace and glorie.

Wherefore, (ſayeth *Auguſtine*,) *without the ſanctification of inviſible grace, what avayleth the viſible Sacramẽt? For the viſible Baptiſm of Simon Magus avayled him nothing: becauſe hee wanted the inviſible grace of Sanctification.* Which, doubtleſs, hee had receaved with Baptiſm, if Sacramentes of them ſelues had conferred grace. *Aug. quæſt. in Levit. l. 3. q. 84.*

2. That Baptiſm is not abſolutelie neceſſarie to infants for Salvation.

ROM. 9. 11. 12. 13. *For the children being not yet born, neither having done any good or evill, that the purpoſe of GOD according to Election might ſtand: not of*

works, but of Him that calleth. It was ſayd vnto her, (to wit, Rebecca,) the elder ſhall ſerue the younger, as it is written, Jacob haue I loved, but Eſau haue I hated.

If *Jacob* then who was elected and loved of GOD, before he was born, could not be prejudged of Salvation; altho he had died in the birth, or ſhortly thereafter, for want of circumciſion, which was only to be on the eyght day.

Then it followeth, That even ſo neither can the children of faythfull Chriſtians, who are elected and loved of GOD, before they bee born, bee prejudged of ſalvation; altho they, in lyke manner, die before they receaue Baptiſm, which ſucceedeth in place of Circumciſion.

Bern. Epiſt. 77.

For this cauſe therefore, (ſayeth *Bernard,*) *our Saviour when Hee ſayd, Hee that believeth, and is baptiſed, ſhall bee ſaved, warily and watchfully Hee ſayeth not: but who is not baptiſed, ſhall bee damned: but only this, Who believeth not, ſhall bee damned. What nature, or reaſon, then,* (ſayeth hee,) *teacheth this, That none can attayn to internall or eternall Salvation, whoſe bodie is not outwardly ſprinckled with the viſible element?*

3. That

3. That in the LORDS Supper there is no Tranſſubſtantiation of the Bread into CHRISTS Bodie.

ROM. 1. 3. *Concerning His Sonne IESUS CHRIST,* (ſayeth *Paull,*) *our LORD, who was made of the ſeed of David, according to the fleſh.*

Whence it followeth; If CHRISTS Body or fleſh is made only once of the ſeed of *David,* that it is abſurd: therefore, and contrary to Scripture, that His body or fleſh is only made by *Tranſſubſtantiation* of the ſeed of wheat, or ſubſtance of bread, in the holy Sacrament: and that this *Tranſſubſtantiation*, is as it were CHRISTS ſecond birth, or begetting, as the late *Jeſuits* affirm: For ſo ſayeth *Cornelius à lapide*, on *Iſai*, 7. 14. *By the words of Conſecration, as the bread is truely & really tranſſubſtantiate,* (ſayth hee,) *ſo CHRIST is brought forth, and as it were, begotten upon the Altar, as powerfully and effectually; as if CHRIST were not as yet incarnate.* Therefore, (ſayeth hee;) *The Prieſt is as the Virgin that bare*

Him, the Altar is the Manger, and the little Emmanuell, which hee beareth, is CHRIST brought forth vnder the little hoſtie. A moſt monſtrous and blaſphemous ſpeach: whereby they will haue CHRIST, not once, but daylie to bee born: not of the ſubſtance of the Virgin, but of the ſubſtance of bread: and His body, not once, but daylie alſo to bee broken, and His blood ſhed in their idolatrous *Maſs*.

Theod. dialogo, 2. Gelaſ. lib. contra Eutychen.

Whereas, on the contrary, agreeable to Scripture, (ſayeth *Theodoret*, and with him *Pope Gelaſius*:) *The myſticall ſigns departeth not from their own nature, but remayn,* (ſayeth hee,) *in their former ſubſtance, forme, and figure, and may bee ſeen and touched, as they were before.*

Rom. 8. 34. *Who is hee that condemneth? It is CHRIST that died; yea, rather that is riſen agayn, who is even at the Right Hand of GOD,* &c. And (as the Apoſtle teacheth, *Act.* 3. 21.) *Whom the Heavens muſt contayn, till the laſt day, or reſtitution of all things.*

If CHRISTS Body, then, wherein Hee died, and roſe agayn, ſitteth now at the Right Hand of GOD, glorified in the Heavens, till Hee come agayn from thence,

thence, at the Laſt Day. It followeth, therefore, that the Body of CHRIST is not by tranſſubſtantiation every-where, on earth, between the Prieſts fingers in the Maſs, or between the teeth of the people, to bee chewed in the Sacrament, as is affirmed in the Popes Decretall *. *Wherefore, when Hee was on earth, Hee was not then in Heaven,* (ſayeth *Vigilius*, and with him *Fulgentius*,) *and now being in Heaven, Hee is not to bee had on earth.*

* *Diſt. 2. de conſecra. c. Ego Berengalius, Vigil. l. 4. contr. Eutych. fulg. l. 2. ad Thraſimund.*

4. That the Maſs is no Propitiarie Sacrifice.

ROM. 6. 9. 10. *Knowing that CHRIST being rayſed from the dead, dieth no more, death hath no more dominion over Him; for in that Hee died, Hee died to ſinne once; But in that Hee liveth, Hee liveth vnto GOD.*

Seeing, then, that CHRIST died but *once*, and dieth no more; and that this His death was that onlie Propitiatorie Sacrifice *once* for ever offered on the Croſs, never to bee reiterated, (as wee are clearly taught, *Hbr.* 9. 25. and 10.

14.) Therefore it followeth; That there is no Propitiatorie Sacrifice offered vp in the Maſs, but only a commemoration in the Sacrament of CHRISTS Death and Paſſion.

Euſeb. demonſtra. Evang. l. 1. c. 10. Ambr. in 1. Cor. 11.

Wherefore, (ſayeth *Euſebius*, and with him *Ambroſe*,) *After that CHRIST had offered vp that admirable and excellent Sacrifice to His Father, for the Salvation of all, Hee inſtituted,* (ſayeth hee,) *that wee ſhould ſtill offer vp the Rememberance of that Benefit, in place of a Sacrifice to GOD.* But not as any Propitiatorie Sacrifice properly it ſelff.

CHAP. VII.

Of PURGATORIE.

That there is no ſuch Place whether the Souls of the Godly go after this lyff.

ROM. 8. 1. *There is therefore now, no condemnation to them who are in CHRIST IESUS.*

If, therefore, there bee no condemnation at all, then after death, (when

(when they are pronounced presentlie blessed,) and resteth from their labours; they are not condemned to any Hellish and Tormenting Purgatorie. *Rev.* 14. 13.

Agayn.

Rom. 8. 33. *Who shall lay any thing to the charge of* GODS *Elect? It is* GOD *that justifieth: And who is hee that condemneth? It is* CHRIST *that died; yea, rather that is risen agayn; who is even at the Right Hand of* GOD, *and maketh intercession for vs.*

Remark then, That agaynst any thing that may bee layed to the charge of the Elect, for which they may bee condemned after this lyff, to any such Hellish Place, or Punishment as Purgatorie, there are three powerfull thinges opposed: 1. GODS justifying them, by a full and free Remission of all their sinnes what-so-ever: and consequently, from any such Hellish Punishment of them here-after: 2. CHRISTS Death, or Blood-shed, which (as *John* testifieth,) purgeth vs from all Sinne: and 3. CHRISTS Intercession in the Heavens, which is sufficientlie powerfull to saue the Souls of His Elect, after this lyf, from any such fyrie Torment. 1. *John.* 4. 7.

Wherefore, (ſayeth *Juſtin Martyr*,) *After the departure of the Soull from the bodie*, preſently *is made a diſtinction between the good and the bad: For they are carried to the Places whereof they are worthie: The Souls of the Godly, by the Angels being carried to Paradiſe; where the company and ſight of Angels and Archangels is; as alſo the ſight of* CHRIST, *our* SAVIOUR, *according to theſe words, whill wee are abſent from the body, we are preſent with the Lord. But the ſouls of the wicked*, (ſayeth hee,) *are carried to Hell.*

Juſtin. Mart. quaſt. 75.

2. Cor. 5. 8

FINIS.

The Doctrine of the Primitiue Biſhops of Rome, whill the Faithful City became not an Harlor; and her Paſtours Impoſtours: And eſpecially, the Doctrine of GREGORIE the firſt; who lived fyue hundreth years after CHRIST; & is called by them, for his Vertue and Learning, GREGORIE THE GREAT.

CHAP. I.

Of Scripture: And 1. That the Maccabees, and other Apocrypha books, are not Canonicall.

GREGORIE, ſpeaking of the Probation of a poynt out of the *Maccabees*, ſayeth thus; *De qua nõ inordinate agimus, ſi ex* libris etſi non canonicis, *Greg. in Iob, lib. 19 cap. 13.*

vicis, *ſed tamen ad ædificationem Eccleſiæ editis teſtimonium proferamus:* That is, Of which matter, wee do not diſorderlie, if we bring a teſtimonie out of theſe books; which albeit *they are not canonicall*; yet are ſet forth, for the edifying of the Church.

And that this was the judgement and fayth, of the whole Weſtern & Chriſtian Church before; and at that tyme, *Jerom* declareth, ſaying; *Hos libros legit quidem Eccleſia, ſed inter canonicas ſcripturas non recipit:* That is, The Church, indeed, readeth theſe bookes; but receaveth them not amongſt Canonicall Scriptures.

Hieron. præf. in Proverb.

2. That the Scriptures, without doctrinall Traditions, are all ſufficient, for inſtruction of Fayth and Manners.

Greg. l. 1. in Ezek. hom. 9.

WHerein thus ſayeth *Gregorie*; *In hoc volumine: Omnia quæ erudiunt, Cuncta quæ ædificant continentur:* That is; In this Book of Scripture, all things that are for inſtruction, and all things that are

are for edification, are contayned. But as for dogmaticall traditions, *Sapè hereticí*, (ſayeth hee,) *dum ſua ſtudent perverſa aſtruere; ea proferunt quæ in ſacrorum librorum paginis non continentur*: That is; Often tymes Hereticks, whyle as they endeavour to build vp their perverſs doctrines, they produce thinges, which in the Books of Sacred Scripture, are no wyſe contayned. *Greg. lib. 18. in Iob. cap. 14.*

3. That the Scripture is playn in all things, neceſſarie to Salvation: And, therefore, is to be read by the people.

IN which poynt thus ſayeth *Gregorie*; *Scriptura quaſi quidam fluvius eſt, planus & altus, in quo & agnus ambulet, & eliphas natet:* That is; The Scripture is as it were a river, both eb and deep: wherein a Lamb may wade, and an Elephant ſwim. *Greg. Epiſt. ad Leandrũ, c. 4. ſuper moral.*

Which thing moved alſo *Auguſtine*, to ſay, *In theſe places*, (ſayeth hee,) *which are clearly ſet down in Scripture, are all theſe things to bee found, which contayn both* *Greg. l. 4. Epiſt. 40. ad Theod. medicum.*

Fayth and Manners, (*Lib. 2. de doctrina Christiana, cap. 9.*) And agayn; *For reading of Scripture,* (ſayeth *Gregorie,*) *Quid eſt autem ſcriptura ſacra, niſi Epiſtola Omnipotentis DEI ad creaturum ſuam?* That is; What is the Holy Scripture, then, but the Epiſtle of the Omnipotent GOD, ſent vnto His creature?

Whence it followeth; That, therefore, His creature ſhould reade the ſame.

CHAP. IJ.

Of the Church: And 1. That the Rock (ſpoken of MATH. 16. 18.) whereon CHRIST ſayeth, Hee will build His Church; and the Popes would build their Infallibilitie, is not Peter, nor his ſucceſſours, but CHRIST only.

Greg. in Pſal. 5. pœnitent. & verba initio Tu, Domine, &c.

FOR thus ſayeth *Gregorie; Ipſe enim eſt Petra, à qua Petrus nomen accepit, & ſuper quam ſe ædificaturum Eccleſiam dixit:* That is; For Hee Himſelff

ſelff is that Rock, from which *Peter* receaved his name: and vpon which hee ſayd, that hee would build his Church.

And agayn; *In ſacriloquio, (*ſayeth hee,*) quando in ſingulari numero fundamentum dicitur, nullus alius niſi CHRISTUS deſignatur:* That is; In Holie Scripture when in the ſingular number, a foundation is ſpoken of; none other is thereby to be vnderſtood, but CHRIST alone.

2. That the True Catholick Church ſpoken of in the Belieff, and that can not erre fundamentally & totally, is only the Elect: And ſo no one particular viſible Church only, as Rome.

WHereanent ſayth *Gregorie; Chriſtus itaque cum tota ſua Eccleſia, ſive quæ adhuc verſatur in terris, ſive quæ cum eo regnat in cœlis, vna perſona eſt, & ſicut eſt vna anima quæ diverſa corporis membra vivificat, ita totam ſimul Eccleſiam vnus* *Greg. in Pſal. 5. pœnit. in initio.*

vnus Spiritus Sanctus vegetat & illustrat: That is; CHRIST, therefore, with His whole Church, whether it bee that part thereof, that is on earth, or that part which raygneth with Him in the Heavens, is but one person, and as it is but one soull that quickeneth the diverſs members of the bodie: Even ſo it is but *one Holy Spirit, which quickeneth and illuminateth the whole Church.* And a little after; *De hoc ſpiritu non vivit hæreticus, non vivit ſchiſmaticus:* That is; And by this ſpirit, neither doeth the Heretick, nor Schiſmatick liue.

Greg. moral. l. 28, c. 6.

And agayn: *Intra has menſuras ſunt omnes electi, extra has ſunt omnes reprobi, etiamſi intra fidei limitem eſſe videantur:* That is; Within theſe bounds, are *all the Elect*, and within the ſame, are all the reprobate; albeit they ſeem to be within the limits of believers.

3. That

3. That no man on earth is Universal Bishop of the Catholick Church, (as the Pope claymeth:) nor anywyse Head thereof.

NO man battereth more this loftie *Babell* of *Papall Supremacie*, more than *Gregorie*: For, 1. Hee calleth this name of *Universall Bishop*, in it selff; which the *Patriarch of Constantinople*, would haue vsurped; *Novum & prophanum vocabulum contra statuta Evangelica & Canonum Decreta*, *Lib.* 4. *Epist.* 32. That is; A new and prophane style, agaynst the Precepts of the Gospell, and Canons of Councells: Also, *Superbum vocabulum*, A prowd tytle, and a perverss, *Epist.* 34. Lykewyse; *Diabolica præsumptio*; A diveliſh presumption, *Epist.* 36. *& nomen blasphemiæ*, *Epist.* 32. And a name of *Blasphemie*; according to that of *Revel.* 17. 3. And last, *Sceleſtum vocabulum*; A most wicked tytle, and a playn Departure from the Fayth: For so hee sayeth, *Epist.* 39. *In isto enim sceleſto*

Greg. l. 4. *Epist.* 32. 34. 36. & 39.

vocabulo consentire, nihil aliud est quam fidem perdere: That is; To consent to this most wicked style, is no other thing, than to lose the Fayth.

2. Hee showeth; That none, who was ever *Bishops of Rome*, & his Predecessours would haue any such style. And 1. *Peter*; *Neminem-se vnquam vniversalem vocare voluit*, (sayeth hee,) *Epist.* 38. That is; Hee would not haue any ever to call him *Universall*. And, thereafter, *Nullus vnquam predecessorum meorum hoc tam prophano vocabulo vti consensit, Epist.* 36. That is; None ever of my predecessours would consent to vse so prophane a title. * And for his own practise, when *Eulegius*, *Bishop of Alexandria*, had given him this style in a letter, he sayeth;

Greg. l.4. epist. 38. Also 36.

Greg. l.6. Epist. 30.

* Hence note this argumēt; Hee who being *Bishop* of the *Church of Rome*, denyeth the tytle of *Universall*, or *Catholick Bishop*, to bee properlie belonging to himself; doeth consequently deny, that the *Church* of *Rome* can properly be called the *Universall*, or *Catholick Church*. But *Gregorie* doeth the first: *Ergo*, also the last. Note also; That other two *Popes*; *Pelagius*, the second, and *Leo*, the nynth, denyed this Tytle, as *Azorius* witnesseth. *Azor. Instit. moral. part. 2. lib. 4. cap. 4.*

Eccl

Ecce in Præfatione Epiſtolæ quam ad me-ipſum qui prohibui direxiſtis, ſuperbæ appellationis verbum, vniverſalem me Papam dicentes, imprimere curaſtis, quod peto dulciſſima veſtra ſanctitas mihi vltra non faciat, quia vobis ſubſtrahitur quod alteri plus quam ratio exigit prebetur. And, thereafter; *Recedant ergo verba quæ vanitat inflant, & charitatem vulnerant, Lib. 7 Epiſt. 30.* That is; Behold, (ſayeth hee,) in the Preface of a Letter, which yee directed to mee, yee cauſed put in a prowd Title; calling mee *Vniverſall Biſhop*, or *Pope*; which I did forbid, and which I beſeech your ſweeteſt *Holineſs*, that you doe no more any ſuch thing: becauſe that is withdrawn from you vnjuſtlie, which agaynſt right reaſon is given to any other. Away, then, with ſuch words that bloweth vp men with Vanitie, and woundeth Charitie.

3. Hee ſetteth down the reaſons, why ſuch a prowd ſtyle ſhould not be vſurped by any. 1. *Vniverſa ergo Eccleſia (quod abſit) à ſtatu ſuo corruet, quando is qui vocatur vniverſalis cadet, Lib. 4. Epiſt. 32.* That is; For then the vniverſall Church, (ſayeth hee,) ſhould fall, (which GOD forbid,) *Greg. l. 4. Epiſt. 32.*

forbid,) when he falleth in hereſie, who is *Vniverſall Biſhop* thereof.

2. Hee ſhoweth; That this were to imitate *Lucifer*, who fell through *Pryde*, ſaying; *Quis enim in hoc tam perverſo vocabulo niſi ille ad imitandum proponitur, qui deſpectis Angelorum legionibus ſecum ſocialiter conſtitutis, ad culmen conatus eſt ſingularitatis erumpere, vt & nulli ſubeſſe, & ſolus omnibus preeſſe videretur*, Epiſt. 38. That is; For who is ſet before our eyes, for imitation in vſurping ſo prophane or wicked a Tytle: but hee who deſpyſing the legions of Angels, who in one conſociation were joyned with him, would ſo aſpyre to the hight of ſingularitie, as hee would bee ſubject to none; and would bee aboue all others himſelf alone, as the *Popes* ſince avow in their *Decretalls*. ‡

Greg. l. 4. Epiſt. 38.

‡ *Extravag. commun. l. 1. tit. 8. c. 1. de majorit. & obed.*

Laſt of all, hee ſhoweth, that this *Antichriſtian ſtyle*, and vſurpation thereof, by *John Patriarch of Conſtantinople*, did deſign no other thing; but that *Antichriſt* was even at hand; and that hee who did vſurp the ſame, was his verie Fore-runner. For thus hee ſayeth; *Sed in hac ejus*

ſuperb

ſuperbia, quid aliud niſi propinqua jam Antichriſti eſſe tempora deſignantur, Epiſt. 34. And agayn; *Omnia enim quæ prædicta ſunt fiunt, rex ſuperbiæ prope eſt, & (quod nefas eſt) ſacerdotum eſt præparatus exercitus, Epiſt.* 38. And there-after ſubjoyneth as a ſure concluſion, ſaying; *Ego autem fidenter dico quod quiſquis ſe Univerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit, qui ſuperbiendo ſe cæteris præponit, Lib. 6. Epiſt.* 30. That is; But in this his pryde, what other is deſigned; but that the tyme of *Antichriſt*, is at hand: For all things that are fore-told, are now performed; and the king of pryde is at the doors: and, (which is worſt,) hee hath an Armie of *Prieſts* prepared for him. But I will confidentlie affirm; That who-ſo-ever hee bee, that calleth himſelff *Univerſall Biſhop*, or deſyreth ſo to bee called by others, that in his pryde, hee is the Fore-runner of *Antichriſt*; who out of his Ambition, would preferre himſelff, to all others.

Greg. l. 4. Epiſt. 34. & 38.

Greg. l. 6. Epiſt. 30.

Wherefore, wryting to *Eulogius, Biſhop of Alexandria*, hee concludeth thus;

Propterea ſanctitas veſtra in ſuis Epiſtolis, neminem vnquam vniverſalem nominet ne ſibi debitum detrahat, cum alteri honorem indebitum offert, epiſt. 36. That is; Therefore, let not *your Holineß*, in any of your letters, call any man what-ſo-ever at any tyme *Univerſall Biſhop*; Leſt yee defraud your ſelff, of that which is your due, whill as yee offer that honour to another, which is no wyſe their due.

Greg. l.4. Epiſt. 36.

In lyke manner; For the Title, *of head of the Church*, which the *Pope* arrogateth, thus ſayeth *Gregorie*, ſpeaking of the fore-named *Patriarch of Conſtantinople*; *Ex ea quam pretendebat humilitate, jactantiam ſumpſit, ita vt univerſa ſibi tentet aſcribere, & omnia quæ ſoli vnicapiti cohærent; videlicet, CHRISTO, perelationem pompatici ſermonis, ejuſdem CHRISTI ſibi ſtudeat membra ſubjugare, Lib.* 4. *Epiſt.* 36. That is; Out of his pretended humilitie, hee aſſumeth that pryde of ſpeach: That hee would aſcrybe all to himſelff. And by the Ambition of that pompous Title, would ſubject to himſelff, all the members of CHRIST, as their heade: Which not-with-ſtanding do cohere to CHRIST, as *their onl*

Greg. l.4. Epiſt. 36.

and

and one head: Which Title wee ſeethen, hee calleth Pompous, Flowing from Pryde, which commeth of the *devill*, and ſacrilegiouſly blaſphemous arrogating to himſelff, that which is only proper to CHRIST.

Moreover; Whereas *Bellarmine*, (*lib. 2. de Pontifice, cap.* 31. and 27. §. *reſpondeo*,) maketh this to bee another Style of the *Popes*; that hee is called *Generalis Pater*: And maketh this inference thereon; That all are therefore, his ſonnes: And conſequenlie, hee not ſubject to any; but all ſubject to him. Of which Style, thus ſayeth *Gregorie* to the fore-named *John of Conſtantinople*; *Quid ergo chariſſimè frater, in illo terribili examine venientis judicis dicturus es, quoniam non ſolum pater, ſed etiam* Generalis Pater *in mundo vocari appetis*, *Lib.* 4. *Epiſt.* 38. That is; What, therefore, dear brother, wilt thou bee able to ſay in that Dreadfull Day of Tryall of the Iudge that is to come; Who is not only contens to bee called *Father*; but deſyreth to bee called in this world, *The Generall Father of all*: Declaring thereby, That none is able to anſwer before GOD, in the

Greg. l. 4. *Epiſt.* 38.

Day of His Account, for vſurping ſuch a prowd aad blaſphemous Tytle, proper only to GOD.

4. That the Pope hath ſuch Supremacie, as hee claymeth over Temporall Princes, by any claym or practiſe, of the Primitiue Biſhops of Rome.

THis *Gregorie* teſtifieth, both by the Tytle whereby he ſtyleth himſelff, wryting to the Emperour *Mauritius*, ſaying; *Ego autem indignus pietatis veſtræ famulus:* That is; I, your *Godlineſs*, vnworthie ſervant, as alſo by his profeſſed obedience, to the Emperours commandentes: Even in that which hee thought vnlawfull. Therefore, ſayeth hee; *Ego quidem juſſioni ſubjectus eandem legem per diverſas terrarum partes tranſmitti feci: & quia lex ipſa Omnipotenti DEO minime concordat, ecce per ſuggeſtionis meæ paginam ſereniſſimis Dominis nunciavi. Utrobique ergo quæ debui exſolui, qui & imperatori obedientiam præbui, & pro*

Greg. l. 2. Epiſt. 61.

Greg. ibidem.

& pro DEO quod ſenſi minime tacui. (See, alſo, frequentlie his profeſſion to the imperiall commandements, as to his Lord and Maſter repeated, *Lib.* 4. *Epiſt.* 32.) The Engliſh of which former words, is this: I, indeed, (ſayeth hee,) being ſubject to your imperiall command, I haue cauſed ſend your Law, thorow diverſs parts of the Land: And becauſe the Law it ſelff, doeth not agree with the Omnipotent GOD. Behold, by my Letters, I haue declared the ſame, to my moſt Excellent LORD. Wherefore, at all hands I haue performed that which I ought to haue done: who both haue given obedience, to the Emperour; and haue not held my peace, in that which I thought I ſhould ſpeak for GOD.

So alſo, did *Pelagius* the firſt, profeſs, ſaying; *Regibus nos ſubditos eſſe ſacræ Scripturæ præcipiunt:* That is; Holie Scriptures commandeth vs, to be ſubject to kings. *Binius, tom.* 2. *Epiſt.* 16.

Yea; SO HUMBLE A SUBJECTION, did the Ancient & Primitiue *Biſhops of Rome*, profeſs to the Emperour; that *Binius* ſetteth down theſe to haue been the wordes of ADRIAN *Binius, tom.* 3. *Ep.* 1.

firſt, in his Epiſtle to the Emperour, ſaying; Proſtrate on the ground, and falling down groaflinges, at the ſoles of your feet, do I intreat your Majeſtie. Which is farre contrarie to the practiſe now of the Emperoures falling down groaflings, at the ſoles of the *Pops* feet, to kiſs them.

The trueth of which poynt is ſo clear: to wit, That the Ancient *Biſhops of Rome*, never claymed any ſuch Supremacie over temporall Princes, as the *Popes* do now: but were moſt humbly ſubject vnto them; that *Bellarmin* himſelf beareth witneſs thereto, ſaying; *In temporalibus ſubjiciebant ſe imperatoribus, & quia Dominum ſuum temporalem eum agnoſcebat Papa, ſupplicabat vt juberet convocari ſynodum:* That is; In Temporall thinges, they were ſubject to the Emperours: and becauſe the *Pope* acknowledged the Emperour, to bee his Temporall Lord over him; hee made humble ſute vnto him, that hee would command a Counſell to bee conveaned.

Bell. lib. 1. *de Conciliis, c.* 13 *§. quarta ratio.*

This alſo teſtifieth the *Charter-Monk*, Author of *Faſciculus temporum*, *Boniface* the

the eyght, being the firſt man, (ſayeth hee,) that roſe vp to that hight of pryde, that hee called him ſelff, *Lord of the whole World*; as well in Temporall, as in Spirituall thinges. Of whom it is by that ſame Author reported; That hee entered lyke a Fox, hee lived lyke a Lyon, and died lyke a Dog. *Faſcit. temp. in vita Benif. 8.*

And this was Anno 1294.

CHAP. III.

Of the Churches right worſhip: And 1. Againſt Publick Prayer, and Service, in an vnknown tongue.

THus decreed; *Innocentius tertius, Quoniam in pleriſque partibus intra eandem civitatem atque dioceſin permixti ſunt populi diverſarum linguarum, habentes ſub vna fide varios ritus & mores, diſtrictè præcipimus vt Epiſcopi hujuſmodi civitatum ſive dioceſium provideant viros idoneos,* ANNO 1198. *Lib. 1. decret. tit. 30. cap. 14.*

neos, qui ſecundum diverſitates rituum & linguarum divina illis officia celebrant: That is; Becauſe in many partes within one Citie, or Diocie, there are manie people mixed together of diverſs languages; having vnder one Fayth, diverſs rites & manners; Therefore, we ſtraitly command, that the biſhops of ſuch cities or diocies, provide meet men, who *according to the diverſitie of their Rites and languages, may celebrate Divine Service* vnto them. For out of the Doctrine of Saynct PAULL, (ſayeth Cardinall *Cajetane,*) wee haue it clearly ſet down, That it is better for the edification of the CHURCH, that the Publick Prayers, which are vſed in the audience of the people, bee ſpoken in a language common, both to Clergie and People, than otherwyſe.

Cajet. in 1. *Cor.* 14. See alſo *Aquinas.*

Wherefore alſo, ſayeth LYRA; In the Primitiue Church, the THANKSGIVINGS, and all other Common Service, was performed in the vulgar tongue.

Lyra, in 1. *Cor.* 14.

Which Cuſtome of the Church, (as yet vſed in *Ægypt* and *Ethiopia*;) It is a wonder, (ſayeth *Eraſmus,*) how it became to be changed.

Eraſmus, in 1. *Cor.* 14.

2. Againſt

2. Agaynſt al manner of Adoration of Images.

THus ſayeth GREGORIE, in his Epiſtle, to SERENUS, Biſhop of MARSILS; (Who becauſe the people worſhipped them, broke down all the images, that were in anie Church within his Diocey: And ſhow they were not to bee worſhipped at all:) *Et quidē quia eas adorari vetuiſſes*, Omnino laudamus, (ſayth GREGORY,) *quæ ad inſtruendas* Solummodo *mentes neſcientium fuerunt collocatæ.* ——— *convocandi ergo ſunt diſperſi Eccleſiæ Filii, eiſque Scripturæ Sacræ eſt Teſtimoniis oſtendendum quia omne manufactum adorare non licet, quoniam ſcriptum eſt, Dominum tuum adorabis, & illi ſoli* Servies: That is; And truelie in that yee did forbid theſe images, to bee worſhipped; Wee al-to-gether prayſe you, which were placed onlie for inſtruction, of the mynds, of the ignorant. ——— Wherefore, the diſperſed Sonnes of the Church, are to bee aſſembled together: And, by the Teſtimonies of holie Scripture, it is to bee *Greg. l. 9. Epiſt. 9.*

ſhown vnto them: That it is not lawfull to worſhip anie thing what-ſo-ever, which is made with hands: Becauſe it is written, *Thou ſhalt worſhip the LORD, thy GOD, and Him onlie ſhalt thou ſerue*; (Or, giue to Him the worſhip of DULIA; which Papiſts giue to images, by their own confeſſion.)

Lib. 5. de inuent. rerum, c. 13.

Which Practiſe of Romiſh Idolatrie, (contrary to the Fayth of GREGORIE,) is come to that hight of madneſs, (ſayeth their own POLYDOR VIRGIL,) That this part of Devotion, is little different from Impietie: For, there are manie ſo exceeding rude and ſtupide, (ſayeth hee,) who worſhip images, made of ſtocks and ſtones, braſs and marble. And, theſe alſo, that are paynted over with diverſs ſorts of colours, vpon walls; not as images, to repreſent; but as if they had ſenſe and feeling; and confyde more in theſe, than in CHRIST Him ſelff.

In canone Miſſe, Sect. 49.

Yea; They ſo dote vpon images, (ſayeth their famous GABRIELL BIELL,) that they belieue a certayn Deitie, grace, or holineſs, to bee in them: Whereby they are able to work miracles, reſtore health,

health, and delyver from dangers, &c. And, if at anie tyme miracles bee wrought vpon men, who haue recourſs vnto them, this is not by the vertue of the image, (ſayeth hee;) but ſometymes by the operation of the *Devill*, to deceaue ſuch *Idolatrous Worſhippers*, GOD ſo permitting, and their infidelitie, ſo deſerving the ſame.

CHAP. IV.

Againſt anie Free-will in man vnto good by nature, that tendeth to Salvation.

WHerein thus ſayeth GREGORIE; *Ipſe aſpirando nos prævenit vt velimus, qui adjuvando ſubſequitur ne inaniter velimus; ſed poſſimus implore quæ volumus, —— quod benè paulus brevi ſententia explicat dicens, plus illis omnibus laboravi, qui ne ſuæ videretur virtuti tribuiſſe quod fecerat adjunxit. Non autem ego, ſed Gratia DEI mecum, quia eum*

Greg. l. 1. in Ezek. hom. 9.

1. Cor. 15.

Cœlesti dono preventus est, quasi alienum se à bono sine opere agnovit, dicens: Non autem ego, sed quia præveniens gratia liberum in eo arbitrium fecerat in bono, quod libero arbitrio eandem gratiam est subsecutus in opere, adjunxit; sed Gratia DEI mecum, ac si diceret. In bono opere laboravi, non ego, sed ego. In hoc enim quod solo DOMINI Dono præventus sum, non ego. In eo autem quod bonum voluntate subsecutus, & ego: That is; The LORD by His Grace, wherewith Hee inspyreth, preveaneth vs; that wee may will, who by His Helping Grace, followeth vs; That wee will not in vayn, ——— which the Apostle doeth well by a short sentence explayn, saying; I haue laboured more than you all; Who lest hee should seem to haue attribute to his own power, what he had done. Therefore, hee adjoyneth; But not I, but the Grace of GOD, which was with mee. For because *Hee was preveaned* by that Heavenlie Gift of Grace, hee did acknowledge him selff, before that tyme as it were averss al-to-gether, from that good work, saying; Yet not I. And agayn; Becausse preveaning Grace, had made his will to bee free vnto good. And that by

his will,

his will, ſo fred hee followed the ſame Grace, in working. Therefore, hee ſubjoyned; But the Grace of GOD with mee: as if hee had ſayd; In this good work I haue laboured; and yet not I. For in this that I am *prevented by the only Gift of GODS Grace*; It was not I, but in that my will there-after followed GODS Grace, it was I.

CHAP. V.

Of Juſtification; and that wee are not juſtified before GOD, by any inherent righteouſneſs in our ſelues: But by the Merit & Mediation of our SAVIOUR CHRIST allanerlie.

FOR vs in this poynt alſo, clearly doeth GREGORIE affirm, ſaying; *Vt enim ſæpè diximus, omnis humana juſtitia, injuſtitia eſſe convincitur, ſi districtè judicatur, pre-* *Greg. l. 4. in Job, cap. 14.*

ce igitur poſt juſtitiam indiget, vt quæ ſuc-
cumbere diſcuſſa poterat, ex ſola judicis pie-
tate convaleſcat. And agayn; *Iuſtus igi-*
tur advocatus noſter, juſtos nos defendet in
judicio, quia noſipſos & cognoſcimus, & ac-
cuſamus injuſtos; non ergo in fletibus, non
in actibus noſtris; ſed in advocati noſtri ad-
vocatione confidimus: That is; As I haue
often tymes ſayd; *All the righteouſneſs of*
man, will bee found to bee vnrighteouſneſs,
if it bee ſtraytly judged. Therefore, after
our righteouſneſs, is conſidered, wee
haue need of Prayer; That, that which
other wyſe being examined, would ſuc-
cumb, by the *only Mercie* of the judge,
the ſame may bee accepted, and ſtand.
Thereefore, our Righteous Advocate,
will defend vs, as Righteous in judge-
ment: Becauſe wee both acknowledge
and accuſe our ſelues, as vnrighteous.
It is not, therefore, in our Teares, not
in our works, that wee muſt confyde:
But *only* in the Interceſſion of our Advo-
cate CHRIST. Which made *Bellar-*
min alſo thus to conclude: For the vncer-
taynty of our own righteouſneſs, (ſayeth
hee,) and the danger of vayn glory, it is
moſt ſafe to put our whole confidence in
the only mercy and goodneſs of GOD.

Greg. hom. 7. in Ezekielē.

Bell. l. 5. de Iuſtif. c. 7. §. ſit tertia.

CHAP.

CHAP. VJ.

Of our Sanctification: And 1. That no man in this lyf, can perfectly obey & keep GODS Law.

CONcerning which poynt thus ſayeth GREGORIE; *Nullus homo ſine peccato eſt, niſi ille qui in hunc mundum non venit ex peccato:* That is; *There is no man without ſinne,* (which is the tranſgreſſion of the law;) But Hee onlie who came not in this world with ſinne. And agayn; *Eſſe namque à culpa liberi nequaquam poſſumus, quouſque in corpore mortis tenemur:* That is; For wee can no wyſe bee free from ſinne, ſo long as wee are in this body of death: *Nec ipſi poterant eſſe ſine peccato, qui adhærebant cœleſti magiſterio, Iohanne atteſtante, qui ait, ſi dixerimus quia peccatum non habemus, noſmetipſos ſeducimus, & veritas in nobis non eſt. Greg. hom. 30. in Evang.* That is; Neither could they

Greg. l. 12 in Iob, c. 5

Greg. l. 8. in Iob, cap. 23.

bee without ſinne, who adhered to the Heavenly Doctrine of CHRIST Himſelf: *John* bearing witneſs hereto; who ſayeth: If wee ſay, That wee haue not ſinne, wee deceaue our ſelues, and the trueth is not in vs.

Greg. l. 5. in Iob, cap. 8. Yea, more-over ſayeth hee; *Ipſa noſtra perfectio culpa non caret, niſi hanc ſeverus judex in lance examinis miſericorditer penſet:* That is; *Even our greateſt perfection in this lyf, wanteth not ſinne,* except the ſevere judge mercifullie weigh the ſame in the Ballance of his Tryall, or examination. And, there-after; *Greg. l. 9. in Iob, cap. 1.* *Sanctus autem vir,* (ſayeth hee,) *qui omne noſtræ virtutis meritum, vitium eſſe conſpicit, ſi ab æterno arbitro diſtricte judicetur, recte ſubjungit, ſi voluerit cum eo contendere, non poteſt reſponderi unum pro mille:* That is; The holy man *Job*, beholding our moſt vertuous works, to bee ſinfull, if the ſame bee ſtraytlie judged, by the eternall judge, doeth rightly ſubjoyn, ſaying; If man would contend with GOD, hee could not anſwer him one of a thouſand.

2. Agaynſt

2. Agaynſt anie workes of Superogation.

BY the two laſt adduced teſtimonies, *Gregorie* clearly overthroweth the ſame: For if a mans beſt actions be ſuch, that except GOD in mercie look on them, hee can not anſwer for them; or expect Salvation to himſelff: much leſs can he by them ſuperogate for others.

CHAP. VIJ.

Of Humane Satisfactions: And, That nothing wee can either do or ſuffer in this lyff, is ſatisfactorie to GODS juſtice: But medicinall only, for our ſelues.

FOR thus ſayeth *Gregory* to diſtinguiſh between CHRISTS Suffering, which was *only ſatisfactorie*, and ours which are not ſo; *Ipſe redemptoris* *Greg. in Evang. hom. 22.*

toris noſtri paſſio, longè à noſtra paſſione diſjuncta eſt, quoniam ipſe ſine culpa pertulit, quod nos cum culpa toleramus: That is; The ſuffering of our Redeemer, is farre different from our ſuffering: Becauſe Hee ſuffered, beeing without ſinne; whereas wee ſuffer; becauſe wee are ſinfull. And, agayn; Speaking of that holie revenge: whereof the Apoſtle maketh mention, hee ſayeth; *Tertia ſpecies, id eſt, vindicta, quaſi medicina neceſſaria eſt, vt apoſtema reatus, quod converſione compungitur, confitendo purgetur, afflictioniſque medicina ſanetur:* That is; The third ſort of penitentiall practiſe is, that revenge, which is as it were a neceſſarie medicine, that the boile or ſore of guiltineſs, which is lanced by converſion: by confeſſion may thereafter bee purged; and by the medicine of afflicting ones ſelff may bee cured. Wherefore, hee concludeth; *Non ergo in fletibus, non in actibus noſtris, ſed in advocati noſtri allegatione confidamus:* That is; Let vs not, therefore, confyde in our teares, nor in our works; but only in the interceſſion and pleading of our Advocate.

Greg. l. 6. in 1. Reg. cap. 15. c. 2.

Greg. in Ezek. hom. 7. in fine.

CHAP.

CHAP. VIII.

Of Glorification: And 1. That our good works, merit not Eternall Lyff.

WHich thing *Gregorie* in these ensewing vvordes, clearly affirmeth, saying; *Non de meis meritis confidens vt me salvum facias supplico, sed de sola misericordia tua præsumens, impetrare quod non meis possũ meritis spero:* That is; I supplicate not that thou wouldst saue mee, *Trusting in my merits:* But relying on Thyne *Onlie Mercie*, I hope to obtayn, that which I can never by any merits of myne.

Greg. in Psal. 1. pœnit. verbo convertere.

And, thereafter, hee sayeth; *Quod si illa sanctorum felicitas misericordia est, & non meritis acquiritur, vbi erit quod Scriptum est, & tu reddet vnicuique secundum opera sua? Si secundum opera, quomodo misericord*

Greg. in Psal. 7. pœnit. verbis, auditum fac.

miſericordia æſtimabitur? ſed aliud eſt ſecundum opera reddere, & aliud propter ipſa opera reddere. And, there-after; *Conſtat igitur quia quibus miſericorditer tribuit vt in hac vita benè operentur, eis miſericordius largitur vt in æterna beatitudine centuplicato fructu remunerentur:* That is; But if that Felicitie of the Saynćts, bee mercie, and not obtayned by merits; where is that which is written, and thou wilt render to everie one, according vnto his workes? If, then, according to workes, how ſhall it bee eſteemed mercie? But, (ſayeth GREGORIE,) it is one thing to render according to workes, and another thing to render for the merit of the workes. It is manyfeſt, therefore, that to whom GOD Mercifully granteth this in this lyff, to doe good works; that much more mercifully, Hee renumerateth them an hundreth fold, with Eternall happineſs. Which made BELLARMINE him ſelff, (as before,) thus to conclude: For the vncertayntie of our own righteouſneſs, (ſayeth hee,) and the danger of vayn glorie, it is moſt ſafe to put our whole confidence in the onlie mercy and goodneſs of GOD.

Bell. l. 5. de juſtif. cap. 7. §. ſit tertia.

2. The

2. That the Godlie receaue this remuneration of Eternall Lyff, in Mercie, immediatelie after death: Contrary to the doctrine of Purgatorie.

WHerein thus ſayeth GREGORIE: *Ibi, (id eſt, in Cœlo,) illa ergo retributio inchoatur, vbi iſta, (id eſt, vita,) terminatur, quiſquis ergo æterna cognovit, apud ejus animum jam temporales fructus vileſcant. Tales fructus operemur, qui cum mors cuncta interimit, ipſi à morte exordium ſumunt. Nam quod à morte incipiat fructus Dei, teſtatur Propheta, qui dicit, cum dederit dilectis ſuis ſomnum, ecce hereditas DOMINI, quia Electi DEI poſtquam pervenerint ad mortem, tunc inveniunt hæreditatem:* That is; There, (to wit, in Heaven,) that retribution beginneth *as ſoon as this lyff endeth*, who-ſo-ever then knoweth things Eternall, let temporall things be vyle in his eyes: And, let vs bring forth ſuch

Greg. hom. 27. in Evang.

Pſal. 126

fruit, that when Death commeth who deſtroyeth all, theſe fruits may haue their beginning *immediatelie after Death* it ſelff: For that, even then, they haue their beginning, the Prophet witneſſeth, who ſayeth; When hee hath given to his beloved their ſleep: Behold the inheritance of the LORD; becauſe the Elect of GOD when they are come vnto Death, *even then preſentlie* they fynd their inheritance.

CHAP. IX.

That CHRISTS bodilie Preſence is onlie in Heaven, agaynſt Tranſſubſtantiation: And that the ſubſtance of the Bread remayneth in the Sacrament, after Conſecration.

Greg Hom. 3 in Evang.

CONcerning which poynt thus ſayeth GREGORIE; *Quando non maneret apud eos qui aſcenſurus erat cœlum, promitti di-*

tit dicens, Ecce ero vobiſcum vſque ad conſummationem ſœculi; ſed Verbum incarnatum, & manet, & recedit, recedit corpore, manet divinitate, apud eos ergo tunc ſe manſiſſe perhibet, quia qui inviſibili ſemper poteſtate preſens erat, corporali jam viſione recedebat: That is; When Hee was not to abyde with them, who was to aſcend to Heaven, Hee promiſed, ſaying; Behold, *I am with you vnto the worldes end.* But this incarnate Word, Hee both abydeth with vs, and is departed from vs; *Hee is departed in His Bodie*, but Hee abydeth in His Deitie. Hee ſayd, therefore, that Hee ſhould abyde with them; Becauſe by His inviſible power, Hee was ever preſent, who in His corporall preſence; was to depart out of their ſight. As alſo, That the Bread in the Sacrament of the Supper, remayneth ſtill in its former ſubſtance, after Conſecration.

POPE GELASIUS clearly doth teſttifie, ſaying; *Certè Sacramenta quæ ſumimus Corporis & Sanguinis CHRISTI, divina res eſt, propter quod & divinæ per eundem efficimur conſortes naturæ; & tamen eſſe non deſinit ſubſtantia, vel natura* *Contra Eutychen. de duabus CHRISTI naturis.*

turæ Panis & Vini, &c. That is; Surelie, the Sacrament of CHRISTS Bodie and Blood, which wee take, is a Divine thing: Becauſe wee are made partakers there-in, of the Divine Nature: And yet, not-with-ſtanding, *The Subſtance or Nature of Bread and Wyne*, departeth not, or leaveth not off to remayn.

CHAP. X.

Agaynſt with-holding of the Cup from the People, or Half-Communion.

Greg. de conſecratione, diſt. 2. c. 3.

CONCERNING this, thus ſayeth GREGORIE; *Quid ſit Sanguis Agni, non jam audiendo; ſed bibendo didiciſtis.*

And agayn; *Ejus*

jus Sanguis non jam in manus fidelium, ſed in ora fidelium infunditur.

That is; What the Blood of the Lamb is, yee haue learned now; not by hearing there-of, but by *Drinking the ſame:* And this His Blood is not given into the handes of the Faythfull Communicants; but it is *Powred in into their mouthes.*

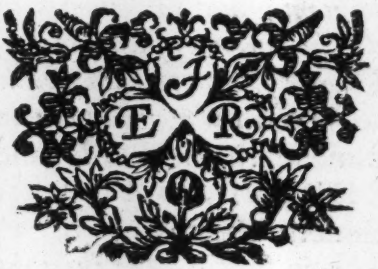
Alſo, thus ſayeth POPE IULIUS; *Vbi Apoſtolus corpus & ſanguinem commendavit, ſeorſim Panis, & ſeorſim Calicis commendatio memoratur.* De conſecrat. diſt. 2. c. 7.

Laſt of all, ſayeth POPE GELASIUS; *Comperimus quod quidam ſumpta tantummodo corporis ſacri portione, à Calice Sacri cruoris abſtineant, qui procul dubio, (quoniam neſcio qua ſuperſtitione docentur obſtringi,) aut integra Sacramenta percipiant, aut ab integris arceantur, quia diviſio vnius ejuſdemque myſterii ſine grandi ſacrilegio non poteſt provenire.* That is, ſayth IULIUS; Where the Apoſtle recommendeth the Bodie and Blood of CHRIST, to bee taken; Hee mentioneth the taking of the Bread apart by it ſelff; *And the taking of the Cup, in lyke manner, apart by it ſelff,* (not having De conſecrat. diſt. 2. c. 12.

having known then *Popiſh* Concomi-
tance.

Alſo, wee fynd, (ſayeth GELASIUS,
That there are ſome, who take onlie
a part of the Sacred Body of CHRIST,
but abſtayneth from the Cup of His Sa-
cred Blood; who truelie, (becauſe I
know not by what ſuperſtition they are
bound vp, and taught ſo.) Therefore
they muſt *either receaue the whole Sacra-
ment*, or bee debarred from the whole.
Becauſe the diviſion of one, and the
ſame myſtery, can not bee without the
commtiting of a great Sacriledge.

FINIS.



A TABLE
Of the Controverſies contained in this Treatiſe.

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and to the world appeare:
Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hilles like waxe did melt in ſight,
and preſence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heauens eke declare and ſhow,
his iuſtice foorth abroad:
That all the world may ſee and know,
the glorie of our God.

7 Confuſion ſure ſhall come to ſuch,
as worſhippe idoles vaine:
And eke to thoſe that glorie much,
dumbe pictures to maintaine.
For all the idoles of the worlde,
which they as gods doe call,
Shall feele the power of the Lord,
and downe to him ſhall fall.

8 With ioy did Sion heare this thing,
and Iudah did reioyce:

4 Bee glad in him with joyfull voyce,
all people of the earth,
Giue thankes to God, ſing and rejoyce,
to him with joy and mirth.
5 Vpon the harpe vnto him ſing,
giue thankes to him with Pſalmes,
6 Rejoyce before the Lord our King,
with trumpet and with ſhalmes.

7 Yea, let the ſea, with all therein,
with ioy both roare and ſwell,
The earth likewiſe, let it begin,
with all that therein dwell.
8 And let the floods rejoyce their filles,
and clap their handes apace:
And eke the mountaines and the hilles,
before the LORD his face.

9 For hee ſhall come to judge and try,
the world and euery wight:
And rule the people mightily,
with iuſtice and with right.

PSAL.

and corners of the land:

for hee the ſame hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come, let vs bow, and praiſe the Lord,
before him let vs fall:
And kneele to him with one accorde,
the which hath made vs all.

7 For why? hee is the Lord our God,
for vs hee doeth prouide:
Wee are his flocke, hee doeth vs feede,
his ſheepe, and hee our guide.
8 To day if yee his voyce will heare,
then harden not your heart,
As yee with grudging many a yeere,
prouok't mee in deſert.

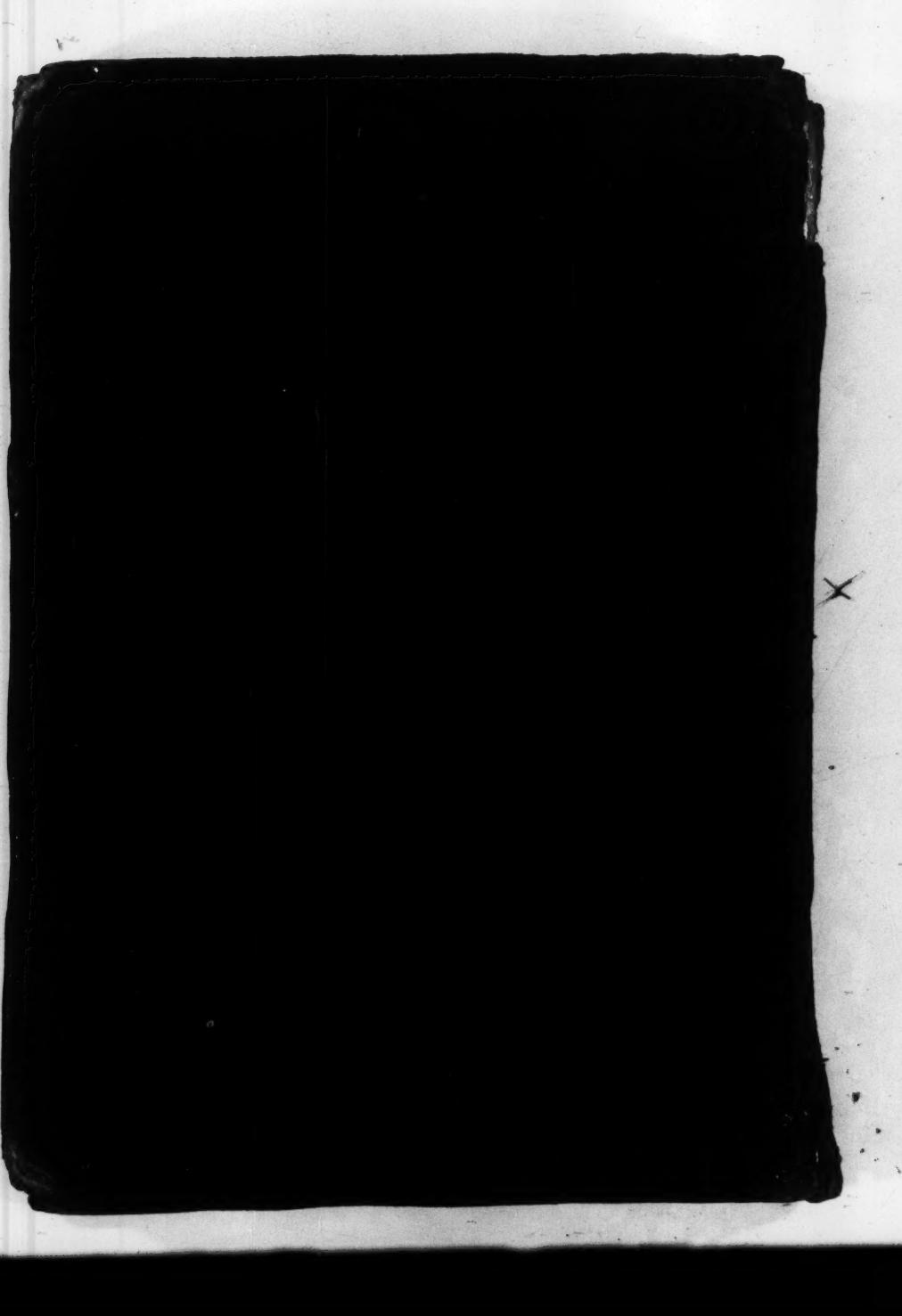
9 Whereas your fathers tempted mee,
my power for to proue:
My wondrous workes when they did ſee,
yet ſtil they did mee moue.
10 Twiſe twentie yeeres they did mee grieue,
and I to them did ſay:

doe not ſpare,

5 For all the Heathen gods abroad,
are idoles, that will fade:
But yet our God, hee is the Lord,
that hath the heauens made.
6 All praiſe and honour eke doe dwell,
for aye before his face:
Both power and might likewiſe excell,
within his holy place.

7 Aſcribe vnto the Lord alway,
(yee people of the worlde)
All might and worſhippe eke, I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glory of his Name:
And eke vnto his Courtes doe goe,
with giftes vnto the ſame.

9 Fall downe, and worſhippe yee the Lord,
within his Temple bright:
Let all the people of the worlde,
bee fearefull at his ſight.

A King aboue all gods throughout,
in all the world abroad.
4 The secretes of the earth so deepe,
and corners of the land:
for hee the same hath wrought:
The earth and all that therein is,

3 Among the Heathen doe declare,
his honour round about:
To shew his wonders doe not spare,
5 For all the Heathen gods abroad,